



# Rona's Roving Reports

August fun includes athletic games, state fair, Yiddish picnic

By RONA TRACHTENBERG

This week 28 Indianapolis Jewish teen athletes will depart for Sarasota, Fla., to participate in the 2001 North American JCC Maccabi Games from Aug. 5 to 10.

The Indianapolis contingent will join 1,500 visiting athletes from as far away as South America, Israel, Great Britain and Australia.

Like the Olympics' opening event, the parade of delegations will march into the stadium as the Maccabi flame signals the start of the Games. Evening social activities include barbecues, Israeli night, amusement parks, dances and parties. All athletes participate in a day of mitzvah sharing and caring arranged by the sponsoring JCC. Closing ceremonies and medal presentations are marked by tears of goodbye from new-made friends.

Fourteen-year-old tennis player Edan Boukai, who has

a strong backhand, said, "I expect tough competition, but I will try my hardest to win as many matches as I can. I love playing tennis at the JCC. I am so excited about going. I look forward to the social aspect and want to have a good time. When I return, I hope to try out for the North Central High School team." Eric is good friends with veteran Maccabi teammate Yotam Gal, who has "a good serve and excellent southpaw backhand."

Girls basketball shooting guards Leslie Abrams, 16, and Heather Maurer, 14, are also first-time Maccabi competitors who are eager to meet teens from elsewhere.

"I love playing basketball," said Leslie, whose brother attended Maccabi last year. "I am excited about trading pins with other athletes and living with a host family."

Heather, who plays guard for Westlane Middle School,

enjoyed the challenge of practicing with the JCC boys' Maccabi team. "They're very good," she commented, "but we girls are also very talented." The Indianapolis JCC will be represented also in soccer, bowling and golf.

## State Fair volunteers needed

The JCC is seeking volunteers to work its concession stand at the Indiana State Fair, Aug. 8 to 19. Volunteers will sell hot dogs and soft drinks. Shifts are 10 a.m. to 4 p.m. and 4 p.m. to 10 p.m. If you are interested in helping, please call Patty Myers at 251-9467 ext. 211.

## Yiddish club picnic

Reservations must be made by Aug. 8 for the Jules Dorfman Yiddish Club summer indoor picnic that will take place on Sunday, Aug. 12, 1 p.m., at the JCC. In addition to Yiddish songs and stories, participants will enjoy a sumptuous lunch including barbecued chicken, potato salad, salad with dressing, coffee and tea for only \$5. Organizers Fay Dorfman and Mike Blain have arranged for Meyer Bronicki to play his accordion. Please call Naomi (251-9467 ext. 227) by Aug. 8 to make your reservation so that enough food can be ordered.



Habitat for Humanity volunteers build a house

## Habitat for Humanity

On Thursday, Aug. 9, from 7 a.m. to 11:30 a.m. and from 12 noon to 4:30 p.m., the Habitat for Humanity volunteer program continues work on the house it has begun. No prior experience is necessary. Subsequent work dates are scheduled for Aug. 10, 12, 16, 17, 19, 23, 24 and 26. If you are interested in helping on any of these dates, please contact Robyn Plaskoff at the Jewish Federation 726-5450 Ext. 536.

## University scholarships

Three new scholarships are being offered by the Robert A. and Sandra S. Borns Jewish Studies Program at Indiana University totaling \$11,000 for incoming 2002-2003 freshman. To get information on selection criteria, application procedures and deadlines, call Congregation Shaarey Tefillah at 253-4591.

## Jewish quilt

Mazal tov to Kate

Lenkowsky whose wall hanging titled "To everything there is a season" will be featured in the United Synagogue of Conservative Judaism's calendar of 5762 (2001-2002) on the January page. The calendar is being distributed to 135,000 members of Conservative synagogues throughout the United States and Canada.

It is believed that her quilt, which won a blue ribbon, may be the only one ever submitted to the Indiana State Fair with a Jewish theme. Kate's quilt now hangs in the main sanctuary of Congregation Shaarey Tefillah. Calendars can be ordered with a suggested \$25 contribution to USCJ Calendar, Processing Headquarters, 7 Mill Brook Road, Wilton, NH, 03086-0977.

## Hadassah life member-ship sale

In honor of its 90th anniversary, Hadassah is offering

Continued on page 4

## Beth-El Zedeck 2001-2002 Early Childhood Program

Beginning our 21st year in our beautiful NEW Education Center! 600 W. 70th St. Phone: Joanie or Kathy 259-6854. Ages/Hours: 12 mos+, 18 mos+ and 2's+ (8:50 am-12:30 pm OR 3:00 pm) 3's+, 4's+ & Jr. Kindergarten and Kindergarten (5-day full day program) (8:50 am-3:00 pm) OPTIONS: Early drop off at 7:30 am and late pickup until 6 pm. Choice of days! All children welcome. Full Academic Curriculum and Arts' Enrichment Program. Children thrive on exploration, creativity, curiosity, discovery, spontaneity and lots of love!

## On rainy days my kids climb the walls...

Let them burn off some steam at The Children's Museum

Did you know members receive unlimited admission, free carousel rides, admission discounts for guests, discounts in the CineDome theater and so much more? They do!

Join now and take advantage of \$5.00 off any new membership with this ad through Sept. 30, 2001. Become a member today by calling customer service at (317) 334-4000, visiting us online at [www.childrensmuseum.org](http://www.childrensmuseum.org) at the box office.

  
The Children's Museum  
of Indianapolis

Daily, 10 a.m. - 5 p.m.  
3000 N. Meridian St. • Indianapolis, IN  
(317) 334-3322 or 1-800-208-KIDS  
[www.ChildrensMuseum.org](http://www.ChildrensMuseum.org)

  
Official partner of  
The Children's Museum

Code NEW1

begin here

1 to 8 ratio

rigorous, relevant learning for a diverse world

preschool through grade eight

beginnings are powerful and infinite...

The Orchard School  
815 WEST 80TH STREET  
INDIANAPOLIS, IN 46260  
317.261.1800  
Contact Kristin Hahn for more information



## Lesbian loses job lawsuit

LOUISVILLE — A lesbian fired by the Kentucky Baptist Homes because of her sexual orientation has lost her federal lawsuit against her former employer.

The American Civil Liberties Union represented social worker Alicia Pedreira, whom the state-funded home fired on a social worker fired on Oct. 23, 1998. Officials fired her after seeing a photo of her with her partner at the Kentucky State Fair.

Baptist Homes hiring policy forbids the hiring of homosexual employees.

Another lesbian, Karen Vance, was also listed as a plaintiff. Vance said the policy prevented her from seeking a job at Baptist Homes. Their lawsuit said the policy amounts to religious discrimination.

U.S. District Judge Charles Simpson III ruled that no religious discrimination occurred.

"While Baptist Homes

seeks to employ only persons who adhere to a behavioral code consistent with its religious mission, the absence of religious requirements leaves their focus on behavior, not religion," Simpson wrote. By suing under religious freedom laws, he said, the plaintiffs lacked facts to support their contention.

The ACLU did not immediately decide whether to appeal Simpson's ruling. But the ACLU's Ken Choe saw the decision as unjust, "a stark example of taxpayers seeing their dollars used for discrimination," Choe said. "This says that, basically, religious organizations can discriminate even if they're getting money from taxpayers."

Bill Smithwick, the president and chief executive officer of Kentucky Baptist Homes, said the decision meant the homes could continue serving "based on the principles and standards we've always had."

## Beth-El women selling loaf cakes

Anticipating a sweet year, the Beth-El Zedeck Sisterhood is again planning a Rosh Hashanah sale of honey loaf cakes.

The cakes can be ordered with a check to the BEZ Sisterhood mailed to Rosalie Gussow or Mona Mallin, c/o Beth-El Zedeck Sisterhood, 600 W. 70th St., Indianapolis,

IN 46260. Cost is \$6.50 each or 3 for \$18.

The ordering deadline is Aug. 30.

Pickup will be at the Beth-El kitchen on Thursday, Sept. 13 from 10 a.m. to 1 p.m. and 5 p.m. to 6:30 p.m. Also, Friday, Sept. 14, 10 a.m. to 1 p.m. and Sunday, Sept. 16, 9:30 a.m. to 12:30 p.m.

## The place to make art, see art and learn about art!

- Year-round art classes for kids and adults
- Short-term and 15-week classes to fit your busy schedule
- Not sure what class to take? Try a 2-hour Creative Sampler
- Registrations are being taken now for Fall Art Classes
- Call or stop by the Art Center to receive a full Class Schedule



**INDIANAPOLIS ART CENTER**  
LOCATED IN BROAD RIFLE

317.255.2464 820 EAST 67TH STREET INDIANAPOLIS IN 46220  
www.indplsartcenter.org

# MEIJER



SAVE  
at least  
70¢

**Red or Yukon Gold Potatoes**

5 lb. bag



SAVE  
1.38  
on 2

**2/\$5**

**Haagen-Dazs Ice Cream**  
Pints. All varieties.

**1.89**

**Vita Cream or Wine Herring**  
8 oz. jar.

**4.99**

**Folgers Coffee**

34.5-39 oz. can. Original, French, Colombian, Breakfast Blend, Special Roast or Gourmet Supreme.

SAVE  
at least  
76¢



**3/\$4**

**Manischewitz Bagel Pretzels**  
7 oz. box. All varieties.

SAVE  
77¢  
on 3



**2/\$1**

**Osem Tea Biscuits**  
4.5 oz. All varieties.

SAVE  
30¢  
on 2

## We Match Competitors' Ad Prices

(Details in store.)

Unlimited Double Coupons Plus!

Unlimited Double Coupons up to

**50¢**

INDIANAPOLIS AREA STORES ONLY: You can get unlimited double coupon savings up to 50¢ this week at Meijer. Bring in your manufacturer's "50¢ off" or less coupons and get double the savings. Manufacturers' coupons over 50¢ but less than a \$1 will be redeemed at \$1. Coupons \$1 or larger will be redeemed at FACE VALUE ONLY. (Not to include retailer, cigarette/tobacco products, Meijer Custom Coupons, "free" or coupons exceeding the item value.) Items must be purchased in the store and quantities specified. Limit one coupon for any particular item.

EXAMPLE COUPON SAVINGS  
40¢ = 80¢  
50¢ = \$1  
55¢ = \$1  
80¢ = \$1  
\$1 = \$1

Prices good 6 a.m. Thursday, 8/2 thru Thursday, 8/9/01 at locations listed. We reserve the right to limit quantities to normal retail purchases.

### INDIANAPOLIS AREA

- PIKE PLAZA - N. of 38th St. at Pike Plaza/Moller Rd.
- CARMEL - E. of US-31 at W. Carmel Dr. (126th St.)
- E. WASHINGTON ST. - E. Washington St. (US-40), E. of German Church Rd.
- GREENWOOD - SR135 at Main St.

- ROCKVILLE RD. - Rockville Rd. at Raceway Rd.
- SOUTHPORT RD. - Southport Rd. just E. of I-65
- E. 96TH ST. - E. 96th St. at I-69

Visit Meijer on the Internet  
**Meijer.com**

# Critic's Corner

## 'Stage Door' is actors' play

By CHARLES EPSTEIN

Theater on the Square sponsors a wonderful organization called Indianapolis Community Youth. The culminating event of the Summer



Youth Artists Program this year is the presentation of 'Stage Door,' a magnificent play giving insights to how promising actresses deal with strenuous events and circumstances.

This extraordinary play is by George F. Kaufman and Edna Ferber.

TOTS is presenting 'Stage Door' on its main stage, giving the students invaluable experience in front of an audience. At least 28 people are involved in this marvelous student production.

The theme of 'Stage Door' is how young actresses put it all on the line in pursuit of their dreams of making the big time on Broadway. It is a touching and thoughtful play that concerns the lives of a group of actresses who live together in a brownstone house in the 1930s in New York.

TOTS Summer Youth Artists Program teaches the

youngsters, ages 14 to 21, how to walk, talk and interpret, besides all the technical aspects of putting on a theatrical production.

The students need to continue their studies of walking in 'Stage Door,' especially the females. Interpreting the dialogue always seems to be a problem, even with seasoned adult performers. These kids manage fine, but their long pauses are disconcerting. In old theatrical parlance, there were pauses long enough to drive trucks through them. They must learn to pick up their cues. A question would be asked, then pause, pause, pause and finally the answer. This is a learning process that this group of performers has

the talent and ability to correct.

TOTS provided adult mentors for every phase of theater to aid the students. Mentors included Deb Mengel as director, Sara Locker as acting mentor, Amanda Lane as assistant director, Daniel Uhde in set design, Steven Hollenbeck with costume design and Kevin Brown as lighting design mentor.

But responsibility for the production was still in the complete hands of the pupils. The set design is fabulous and I hope I give credit to the correct person responsible, Eliza Stoughton. The talented Stoughton also played the lead role of Terry.

Samantha Bullers as Jean, Melissa Castaldo as Judith, Jamie Kern as Mrs. Orcott,

Dannon Crews as Keith the egotistic playwright and Annie Stultz as Kaye were outstanding in their roles.

The find of the evening was Chris Goldfarb as Kingsley. He performed his physical role flawlessly. I would say he is ready for the big time in Indianapolis and theaters should take notice of this talented man. I am sure we shall see more of him if he continues his adventure into the unpredictable world of the theater.

'Stage Door' will be performed for only one more weekend. For an interesting time in the theater and the opportunity to follow the careers of up and coming talent in our area I strongly urge you to attend this courageous project and support these kids in their endeavors.

### 6628 Woodmere Circle

Unique 3 bedroom, 2 1/2 bath home with loft, bonus-room and eat-in kitchen, within 4/10ths of 1 mile from JCC, the Hebrew Academy and temple. Fireplace and wetbar in family room. Stone & Cedar home, large wooded lot, quiet low traffic cul-de-sac. Backyard joins large wooded area for lots of privacy from newly refinished deck. Freshly painted interior. New front door. New kitchen appliances. Home security system. One of two larger bathrooms newly remodeled with all new fixtures. New carpet in family room, hallway and stairs. Central air/heating system updated in last five years. Large closets in two bedrooms and walk-in closet off master bedroom. Attic over two-car garage floored in for extra storage. Excellent Washington Township schools and highly regarded Fox Hill Elementary. Asking price \$153,000. For appointment call 317-257-3683

## Rona

Continued from page 2  
a special life membership rate of \$200 - a \$50 discount off the normal \$250 price. Many have taken advantage of this discount, which runs through March 1, 2002.

Hadassah, founded by Henrietta Szold in 1912, is the largest women's and Zionist volunteer organization. In Israel it supports the Hadassah Medical Organization, the most advanced medical treatment, research, teaching and rehabilitation facility in the Middle East. In the U.S., programs include health education, social action and advocacy, Jewish education and research and volunteer outreach. Indianapolis has three

chapters: Ha'Ima (for mothers of young children), P'ninat (for moms with older or grown-up children) and Szold (for retirees, grandmothers, widows).

For further information about Hadassah Life Membership, log on to [www.hadassah.org](http://www.hadassah.org), e-mail [memberinfo@hadassah.org](mailto:memberinfo@hadassah.org) or call Andrea Leopold at Hadassah House 566-9870.

## SALUTE to the HOLLYWOOD MUSICAL

with Richard Glazier-Narrator/Pianist

Saturday, August 4, 2001  
100 Laikin Auditorium • 8:30 pm  
6701 Hoover Road • Indianapolis

Tickets:  
Advance Purchase  
\$15 adults/\$12 students & seniors

At the Door  
\$18 adults/\$15 students & seniors

Special group rates for 10 or more.  
All sales final. No Refunds.  
Call 219-987-7677 for reservations and information.



### IndyCorps, an Americorps National Service Program

working with victims of Domestic Violence, is recruiting for 2001-2002 program year. Openings available for entry level part or full-time placements. For more information, contact Caryn Burton at [cbburton@indy.gov](mailto:cbburton@indy.gov) or fax resume to (317) 327-4527



### The Indiana Jewish Post & Opinion

USPS 262-180  
Published weekly by The Spokesman Co. Inc.  
\$1 per copy  
\$6 per year  
City Editor  
Ed Stettmann  
Advertising  
Barbara Lemaster

All correspondence involving editorial material should be addressed to 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. 317 972-7800. Fax: 317 972-7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Home office of publication, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. Periodicals postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.



## Obituaries

### Alex Rafalovich Jr., computer programmer

Alex Rafalovich Jr., 33, formerly of Indianapolis, died in Torrance, Calif.

Mr. Rafalovich was graduated from IU/PUI in 1994 with a B.A. degree.

He was a computer programmer.

The funeral was Thursday, July 26, at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew North Cemetery.

Mr. Rafalovich was divorced.

Survivors include his father, Vadim Royzman; mother, Susanna Kotelanskaya Rafalovich; stepfather, Alexander Rafalovich, brothers Eugene and Misha Rafalovich and a sister, Daria Royzman.

Memorial contributions may be made to the donor's favorite charity.

### Libby Rogovin worked as buyer

Libby Rogovin, 85, who worked most of her life as a clothing buyer, died Wednesday, July 25.

Mrs. Rogovin, born Libby Epstein, was a buyer for Hecht's in ladies intimate apparel and later held a similar position for William H. Block Co., which later was absorbed by Lazarus. She worked for Block's and Lazarus for 45 years until she retired in 1971.

She was the widow of Max Rogovin.

Mrs. Rogovin was a member of Indianapolis Hebrew Congregation.

Memorial services were Sunday, July 29, at Aaron-Ruben-Nelson Meridian Hills Mortuary. An urn burial was planned for a later date.

Survivors include a daughter, Lois Cole, three grandchildren and five great-grandchildren.

Memorial contributions may be made to the American Heart Association.

### Getsel Zelikovich, survived Nazi camps

Getsel Zelikovich, 89, a Holocaust survivor, died Wednesday, July 25.

Mr. Zelikovich was a farmer in Slovakia most of his life. He came to the United States in 1989.

During World War II he was a prisoner in concentration camps, including Mauthausen. American soldiers liberated him in 1945.

He was a member of Congregation B'nai Torah.

Mr. Zelikovich was the widow of Roza Davidovich Zelikovich.

Survivors include sons Michael and Azik Zelikovich; a daughter, Mrs. Dora Weiss, six grandchildren and four great-grandchildren.

Services were at the graveside in B'nai Torah Cemetery on Thursday, July 26. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

## El Al offering fare, hotel deals

NEW YORK — Visitors to Israel this summer may save with El Al's special airfares for individuals and groups and with El Al's attractively priced car or hotel packages, all available through Sept. 23, when purchased by July 31. El Al's special summer business class fare is available through Sept. 3, and may be purchased any time before departure.

El Al passengers save almost 40 percent when purchasing roundtrip coach class tickets for travel to Israel. Roundtrip fares to Tel Aviv are only \$879 from JFK or Newark, \$949 from Chicago, \$989 from Miami or Orlando and \$1049 from Los Angeles (nonstop \$1099). Solidarity groups traveling to Israel this summer for up to seven days will receive a special rate.

El Al is offering close to 50

percent savings on special summer business class fares from JFK. Between now and Sept. 3, business class travelers pay only \$975 each way based on the purchase of a roundtrip ticket, which is available on certain El Al flights. Tickets can be purchased up to the date of departure.

El Al's Prima Hotel Package, Dan Panorama Package, and Crowne Plaza Package include roundtrip airfare to Tel Aviv from New York (JFK or Newark), six-days/five-nights accommodations, double occupancy, plus Israeli buffet breakfast daily.

The Prima Hotels package, \$1099, includes the Prima Astor in Tel Aviv, Prima Kings in Jerusalem, Prima Carlton in Eilat or Dead Sea and Prima

Tiberias. The Dan Panoramas in Tel Aviv, Jerusalem, Haifa and Eilat and the Dan Pearl in Jerusalem (Glat) are \$1284.

For \$1344, El Al passengers can stay at the Crowne Plaza in Tel Aviv, Jerusalem, Dead Sea and the Holiday Inn in Haifa, and dinner is included in Jerusalem, Dead Sea and Haifa. Special prices for these packages are also available from El Al's other gateway cities in the USA.

Or El Al passengers can fly

roundtrip to Israel and receive a free car rental with unlimited mileage for seven days. El Al's Rent A Car package is \$934 from JFK and Newark, \$1004 from Chicago, \$1044 from Miami and Orlando, \$1104 from Los Angeles (\$1154 nonstop).

## Insulin in a pill may help millions

JERUSALEM — Researchers in the diabetes unit at the Hadassah Medical Center in Ein Kerem completed pilot trials recently on oral administration of insulin.

The phase I study evaluated the effectiveness of single administration of oral insulin capsules on blood sugar levels in 12 healthy human volunteers.

The participants received single doses of commercial insulin in combination with a novel delivery technology — developed by Emisphere Technologies of Tarrytown, N.Y. — in an oral capsule formulation. The oral insulin preparation was extremely well tolerated and there were no significant side effects. The researchers feel confident that similar promising results will be obtained in follow-up trials with diabetic patients.

The development of an insulin pill will enable millions of diabetics throughout the world, especially those with type I diabetes, to enjoy an improved quality of life and better management of their illness. The benefit to those who currently rely on injectable insulin, and especially those who do not use the drug because they can get it only by injection, is inestimable.

Prof. Norman Fleischer, of the endocrinology department of the Albert Einstein School of Medicine in New York commented, "Diabetes is one of the most rapidly growing diseases in the world and

is one that requires constant, often unpleasant, drug regimen. The results of this study are very encouraging and are just the first step in bringing the oral formulation of insulin to the market.

"We look forward to additional studies that will not only prove that the delivery of oral insulin is possible, but that it is a viable therapy for diabetes sufferers worldwide."



### JULY ZOO ACTIVITIES

**Red, White and Zoo — Franklin the Turtle**  
July 4 10am, Noon and 2pm in the Kroger Party Pavilion. Presented by WFMS and your local Indianapolis Toyota Dealers.

**Elephant Awareness Week — June 30-July 8**  
June 30 — Kick-off the week with a soccer shoot-out featuring members of the Indiana Blast.

July 4 — Elephant Painting Demonstration  
July 5 — Balloon Challenge  
July 6 — Annual weigh-in contest  
Elephant Awareness Week Presented by Mejer

**Ameritech's Animals & All That Jazz**  
Saturdays, 5-8pm, Free with regular Zoo admission!  
July 21 Cathy Morris  
July 28 The Paradigm Jazz Quartet featuring Kevin "Flash" Ferrell

**Scholastic's The Magic School Bus Live**  
July 15 Saturday, 10am, Noon and 2pm

presenting "Recycling"  
\*2001 Blue Adventure Line SCHOLASTIC and THE MAGIC SCHOOL BUS and associated designs are trademarks of Scholastic Inc., Juana Cole and Bruce Degen. All rights reserved.



1700 W. Washington St., Indianapolis, IN 46222  
Open 9am Daily • (317) 630-2001 • [www.indianapoliszoo.com](http://www.indianapoliszoo.com)

## Pandells Florist

822 Fort Wayne Ave., Indianapolis, IN 46204

822-0100

## AARON • RUBEN • NELSON

THE MERIDIAN HILLS MORTUARY

Since 1935

"The Jewish Funeral Home of Indianapolis"

Funeral Pre-Planning Available

1328 West 86th St.

near St. Vincent Hospital

846-6501



# Jewish Post & Opinion

## Do our shuls need taxpayers' money?

President Bush's faith-based initiative has won passage in the House of Representatives but is taking some hits.

Some have been worried about it from the start. There is reasonable concern that taking government funds puts the congregation's neck under the king's yoke.

There is reasonable concern also that it might be hard to keep one's promise not to proselytize with federal backing. Remember that saying about road paving and good intentions?

And now we must wonder whether religious strictures or biases against this group or that might be reinforced.

First there was the matter of the Salvation Army seeking agreement to discriminate against gays if it were to support the Administration's "charitable choice" proposal.

And in Kentucky, a federal district court ruled against a lesbian who sued the state-funded Kentucky Baptist Homes for Children for firing her, once they learned she was homosexual. She had been rated an excellent employee, but a picture of her with her partner at the Kentucky State Fair got her fired.

Her lawsuit said the home committed religious discrimination, but the judge disagreed.

U.S. District Judge Charles Simpson III ruled that the laws protecting individuals' religious freedom in the workplace did not apply. He said she had alleged no facts to support her case — that she really was fired under a policy about employee behavior, not religion.

Religious organizations do many good works without federal funding. Additional money would help them do more.

Now we need only calculate the amount of injustice we find acceptable to introduce along with the federal lucre. How many E. coli would you like in your cola? — E.S.

*Rarely does anyone but our publisher write an editorial. This issue includes such an exception.*

## Joint memberships

The assumption can be made that a proportion of members of our Jewish Community Centers are not members of a congregation and vice versa so that a combination membership might possibly be an advantage to both. An additional fee could be instituted for such an arrangement but the full membership fee of each need not be required.

Jewish Community Centers often attract the younger element so that such an arrangement would have the most benefit for congregations where memberships are usually by established families. On the other hand Centers could also find advantage as their facilities are hardly ever overcrowded.

It should be noted that both the congregations and the Centers are being financed by the dues of their current memberships so that the additional income of a joint membership could be of value to both.

This arrangement could only be successful if it brought additional members into both, which it seems it should do.

*Continued on page 4*

## Editor's Chair

We wonder if any of our readers have begun attending Sabbath services or know of anybody who has done so as a result of our campaign in that direction. Because if even one reader has so done our campaign justifies itself.

But even more so would it justify itself if the affiliates of congregations, the Sisterhoods and the Brotherhoods took up the campaign.

We probably would have learned if any of the rabbinical organizations had put the problem on the program of their annual conventions.

## Why the U.S. will not participate

WASHINGTON — If a United Nations conference on discrimination equates Zionism with racism the U.S. has threatened to not participate. "That is as wrong as can be," said White House spokesman Ari Fleischer. If they do the U.S. will not go," he said. "The only thing that would stop the U.S. from going and playing an important role in combating racism around the world is if the planners of this hijack their town meeting into anti-Semitism."

## Now age 64, wife refused divorce

LONDON — Recalcitrant husband Errol (Israel) Elias, 77, who has refused his wife a Jewish divorce since 1962, found protesters parading outside his home as legislation that would free agnats was stalled in the House of Commons. His wife, Susan Zinkin, 64, is unable to remarry under Jewish law.

Cofounder of the Agunot campaign, Gloria Proops, does not support the law in the belief that rabbis should dissolve such marriages.

Of course the real success would be if individual readers have begun attending Sabbath services as the result of the pleadings here.

Actually the term "pleadings" is not precise since we have only brought the situation to the attention of readers. Yet the indication of our effort in this connection is clear enough so we can hope that some readers have taken it to heart and now are attending services regularly. If even only one reader has been so persuaded then we can say that our campaign has been rewarded.

## National hate crimes law is closer to enactment

WASHINGTON — A national hate crimes law is a little closer to enactment, thanks to action by a Senate committee. Judiciary Committee members have approved a hate crimes bill by a vote of 12-7.

It is likely the full Senate will pass the bill sometime this fall. Last year, senators voted 57-42 to enact identical hate crimes provisions — but the measures later were stripped out of a defense bill.

In the House of Representatives, 195 legislators are on record in support of similar provisions, which is short of the number needed to pass a bill.

What the Senate panel approved was to authorize federal prosecution of crimes motivated by sexual orientation, gender, or disability, expanding current laws that protect victims of crimes motivated by race, color, religion or ethnicity.

Under the legislation, state and local law enforcement agencies still would have primary responsibility for investigating and prosecuting hate crimes, but would receive assistance from the federal government.

Most Jewish groups support national hate crimes legislation. Some congressional Republicans oppose hate crimes legislation which, they say, would create special classes of victims and possibly lead to federal interference with state and investigations.

Sen. Charles Schumer, D-N.Y., said local police are reluctant to enforce the law. Schumer said some lawmakers are fearful of including sexual orientation as a new category.

The chair of the committee, Sen. Patrick Leahy, D-Vt., said the legislation has bipartisan support in the Senate and the support of state and local law enforcement.

## Fleisher loses, pockets \$27,600

HUNT VALLEY, Md. — lost in a third-hole playoff  
Bruce Fleisher had to be content with only \$27,600 as he with Allen Doyle in the State Farm Senior Classic here.

## HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

*You decide... it's your business in good times or bad.*

## On Israeli reporting Rabbi and son of one meet at New York Times

NEW YORK — Of the two important Jews who met here recently one was a rabbi and the other the son of a rabbi — Rabbi Haskel Lookstein and Joseph Lelyveld, the editor of the New York Times. The rabbi feels that the leading daily newspaper strives for balance in its Mideast coverage but "it doesn't always come out that way."

The rabbi will lead a campaign to persuade Jewish readers to cancel their subscription during the 10 Days of Repentance between Rosh Hashanah and Yom Kippur, according to the Jewish Week here.

Lookstein said that Lelyveld and Serge Schmemmann, an editor at the foreign desk, admitted to "mistakes" in the way certain stories were "handled" but explained that putting out a daily newspaper is a complicated business, according to the Jewish Week here.

"They said judgment calls are made quickly and constantly," according to Rabbi Lookstein. "I pointed out some that bothered me and they said 'you're right.'"

The Jewish Week here, which reported the meeting, stated that Lelyveld served a Cincinnati congregation but it was really a Cleveland congregation although Rabbi Lelyveld won ordination in Cincinnati at HUC.

Lookstein, who initiated the meeting by dropping a note to Lelyveld, which the editor promptly answered, came away convinced that individuals can make a difference and that "someone is listening" at least at the Times.

## New group challenges views of ADL, others

WASHINGTON — Without mentioning the ADL, an apparently new agency, Toward Tradition, has charged that groups that claim they are fighting racism and anti-Semitism are really masking a liberal political, moral and social agenda and that very agenda is dangerous to the Jewish community.

In an ad in The New York Times it challenged the notion that Jewish organizations speak in a united voice for the Jewish community when it comes to issues of tolerance and pluralism.

The Jewish Telegraphic Agency reported that the ad confused and riled many American Jews and challenged the notion that the Jewish organizations speak in a united voice for the Jewish community when it comes to issues like tolerance and pluralism.

Yarden Weidenfeld, national director of Toward Tradition, said the rhetoric of groups that claim they are fighting racism and anti-Semitism are really masking a liberal political, moral and social agenda and that very agenda is dangerous to the Jewish community.

"In 2001 you can't say anything is right or wrong anymore except for vaguely defined intolerance," the ad contended, adding that this situation is "especially ominous for Jews" because it undermines "respect for all moral values, including respect for minorities."

Criticism was soon forthcoming and Abraham Foxman, national director of the ADL, termed Toward Tradition a "fringe group" that gets attention by attacking majority Jewish opinions in an exaggerated fashion.

Toward Tradition's president is Rabbi Daniel Lapin.

## Few clues in Levy case; police not giving up

WASHINGTON — The case of Chandra Levy's disappearance which has attracted the interest of the Jewish community for obvious reasons continued to defeat police authorities and married congressman Rep. Gary Condit, D-Calif., who admits an affair with her, continues to draw attention. District of Columbia Police Chief Charles Ramsey rejects charges of not pursuing the search, stating that he is devoting proper resources to the situation. "Half the people think we're doing too much, the other half think we're not doing enough. We're doing what we think is right in order to get to the bottom of this case," he said.



NOT DISCOURAGED — While not fund raising, officials of a Jewish community can smile as do Rob Schlachter and Priscilla Kostiner. She is the former president of the Jewish Federation of Portland, Ore. and he is succeeding her.

## Faith-based aid safeguards likely

With controversy continuing over President Bush's plan to expand funding for religious groups that deliver social services, Bush is moving toward a compromise, and reports from states show a range of responses to regulation of religious groups.

Two senators say Bush has hinted he might agree to a deal to help speed Senate passage of his faith-based plan by forcing groups that get funding to comply with local anti-discrimination laws, Reuters reported recently.

Legal experts say religious groups increasingly are securing exemptions from state laws ranging from land-use regulations to health requirements such as immunization, The New York Times reported.

More than 12 states have passed or considered laws to bar state and local laws from interfering with religious practices or beliefs unless a state or city can show a compelling interest is at stake, the Times said.

The Times also reported July 21 that local officials are hastening to spur religious charities to seek government funds.

At least 15 states have named government officials to broker partnerships between clergy and state social service departments, the Times said.

And, five years after President Clinton signed a law letting states direct federal funds to religious groups, only a few states have given significant money to religious groups.

Barriers are said to include bureaucracy, fear of legal challenges for constitutional violations, resistance by some officials, weak response from religious groups and weakness in the original regulation.

## How the \$4.5 B. was divided

NEW YORK — As victims of the Nazi Holocaust received allocations from the \$4.5 B. fund of the German government they learned how little each was to receive. Terre Haute, Ind.'s Eva Kor's check was for \$6,700, her share of the \$4.5 billion that the German government and German companies are providing for the billions of dollars Jews lost during the Holocaust or were forced to work with no compensation.

Agnes Vogel received a check for only \$2,200 since she was only 18 when she was forced from her Hungarian home to work on a forced labor detail in Vienna. Also she was involved in the experiments of Mengele which should lead to additional funds for her.

Those who were sent to death camps received slightly higher payments while those in labor camps only \$2,200.

## Denmark won't arrest envoy

COPENHAGEN — A threat by Denmark to arrest Israel's ambassador-designate, a former head of Shin Bet, when he takes up his post later this summer has died aborning as authorities stated that Carmi Gillon would have diplomatic immunity. Danish Justice Minister Frank Jensen had told Israel Radio that Gillon face the possibility of arrest because Denmark was committed to the Geneva Convention which outlaws torturing prisoners.



# A new era is here!

# The Jewish Post & Opinion

www.jewishpostopinion.com

## Mouse by today.

# Obituaries

## Rabbi Friedman dies in Florida

FORT MYERS, FLA. — Rabbi Simon Friedman who served congregations in Rome, N.Y., Fond du Lac, Wisc., Zanesville, Oh. and

Temple Beth El here, died at the age of 91.

A native of Hachenburg, Germany, he had been imprisoned at Buchenwald.

## Fred Cahnmann succumbs at 89

SKOKIE, IL. — Fred Cahnmann, Holocaust survivor, died here at the age of 89.

He served in the U.S. Army in Okinawa and Korea and was active in Jewish causes.

## Dr. Neugarten succumbs at 89

CHICAGO — Dr. Bernice L. Neugarten, an authority on aging, died at the age of 85. She was an emeritus professor of behavioral science at the University of Chicago and had won the annual Gold Medal Award of the American Psychological Association for

life contributions. Her work showed that instead of retiring and stagnating older people had become more likely to move from the suburbs back to the city in search of opportunities, self-enhancement and more education.

## Hugo Prinz succumbs at 78

HIGHLAND PARK, N.J. — Hugo Prinz, one of 11 U.S. citizens to settle with Germany for \$2.1 m. in 1995, died at the age of 78. The son of a naturalized American father

he lived in Slovakia when the Germans sent him to seven Nazi camps. His son, Howard, said "once he got the settlement he really didn't have the opportunity to enjoy his life."

## Beatrice Sudan, Hadassah official

NEW YORK — Beatrice Sudan, former national vice

president of Hadassah, is being mourned.

## Commandments display opponents winning

CHICAGO — Indiana's governor has lost ground in a Ten Commandments case brought against him.

The Seventh Circuit Court of Appeals here has affirmed Indianapolis Federal District Judge

Sarah Evans Barker's preliminary injunction that prevents the governor from posting the Ten Commandments on the Statehouse lawn.

A final ruling is still required in the case.

## Pulpit changes

Rabbi Yeheskel Lebovic has assumed the pulpit of Congregation Ahavath Zion, Maplewood, N.J.

Rabbi Yeheskel Lebovic has been welcomed to the pulpit of Congregation Havath Zion, Maplewood, N.J.

## Death notices

Rabbi Benjamin Kahn

We record with sorrow the passing of our revered colleague, who dedicated three decades of his rabbinic life to working with young men and women on campuses, beginning in 1940 as rabbi of the B'nai B'rith Hillel Foundation at Penn State University and later assuming executive directorship of the Hillel system, directing the work of Hillel on an increasing number of campuses in the United

States and abroad. In 1971 he was asked by B'nai B'rith International to become its executive vice president, a post held until his retirement. We extend our condolences to his family and all whose lives were touched by his rabbinic life. His memory is a blessing for his life was a blessing. Rabbi Vernon H. Kurtz, Pres. Rabbi Joel H. Meyers, Exec. V.P. The Rabbinical Assembly

Rabbi Emanuel L. Lipschutz

We record with profound sadness the passing of our beloved colleague, age 93. He served pulpits in the New York area, Pennsylvania and Ottawa before assuming the position of community chaplain, for the Jewish Chaplaincy Service of the Milwaukee Jewish Welfare Fund in 1962 until 1977, when he became a chaplain of

VA Hospital in Milwaukee. We express our deepest condolences to his children, Shelley Bruch, Dr. David H., and Jonathan S. Lipschutz and to all who were touched through his rabbinic life. Rabbi Vernon H. Kurtz, Pres. Rabbi Joel H. Meyers, Exec. V.P. The Rabbinical Assembly

## Racial slur leads to coach quitting

TEL AVIV — Pini Gershon, coach of Maccabi-Tel Aviv, Israel's leading game team, has resigned over an incident last year when he made a racial slur against black players. When the details of the incident were published and repeated on TV, he apologized before a parliamentary committee.

"I was talking in a closed room. We were acting as pals, joking around. Things were said about all of the players. I slipped here and there, from the stupidity, from the joking around, from the clowning around."

The irony of the situation was that he had coached dozens of black players throughout his 35-year career and his team won the European championship this year with the help of several black American players.

## Liberty Lobby loses liberty

WASHINGTON — The Washington-based Liberty Lobby, characterized by the ADL as "the most significant anti-Semitic propaganda organization in the U.S.", is folding, as obviously is its, "The Spotlight", which charged that Zionists controlled Congress and was vended from machines around Capitol Hill and at one time had a circulation of 315,000 which had fallen to 100,000 in recent years.

## Rabbi approves killing militants

JERUSALEM — The policy of killing Palestinian militants received the blessing of Ashkenazi Chief Rabbi Israel Meir Lau quoting religious texts and commentary. He stated that Israel was fighting a "war of commandment" in the course of which religious law demanded "not only defense but also initiative and daring."

## Third Temple still possible

JERUSALEM — The Temple Mount Faithful have conducted a symbolic cornerstone-laying ceremony for the Third Temple as an 4.5-ton stone was blessed and then returned to an area near the U.S. consulate.

## Students in Israel are urged to return home

JERUSALEM — No one was surprised as the enrollment of American students at universities in Jerusalem, Tel Aviv, Haifa or Beersheba was far fewer than in years past, actually less than half. In 1998-99, the last year for which data is available, approximately 3,300 American students studied in Israel.

Hebrew University which last year had enrolled 250 American students expects only 150 this year.

Meanwhile Cal State has notified its 11 students enrolled at Hebrew University that the program had been terminated and urged them to come home immediately. That left the students who had completed the Hebrew language ulpan course without financial support plus cancelling any credits earned at Hebrew University. Cal State officials, after discussions with the Jewish Public Affairs Committee of California gave the green light to a study program at Haifa University believed to be safer than in Jerusalem or Tel Aviv.

## Intern

Continued from page NAT 1

evidence of foul play, police say, they must weigh their resources against their experience. The intensity of the search for Levy because of her relationship with Rep. Gary Condit, D-Calif., is an exception.

In Phoenix there exists the Center for Missing Adults, founded by relatives of three hikers murdered in Yosemite National Park. The organization has helped put pressure on Washington police in the context of the Levy case.

Police officers around the nation say they understand the anguish of families whose loved one has vanished, but knowing that most missing people eventually turn up discourages police from making searches a high priority in most cases.

Police Capt. Nancy Becher of Fort Wayne, Ind., said: "I can understand why these situations are so difficult for family members. Every hour must be agony. The good statistics don't bring much comfort to family members."

Fort Wayne's statistics resemble those elsewhere. The northeastern Indiana city of 200,000 people has had 900 missing persons cases in the past three years — only one of which included a suspicion of foul play in which the vanished person stayed missing.

Police say homicide is suspected in only a tiny number of unsolved cases.

## Joint membership

Continued from page 2

Young people not yet married and not yet members of a congregation but members of a Center because of its facilities might probably not be interested in such an arrangement but one never knows. Such an arrangement might just make the difference as Young Jews join Centers because of their athletic and other facilities while not interested as yet in becoming members of congregations.

But a joint membership could be of interest to them. There must be members of Centers who are not members of a congregation so that such an arrangement would have advantages for both.

Financially neither would suffer since the income from their current memberships probably maintain their solvency even though there could be some additional expenses.

Whether current members of congregations would flood the facilities of our Jewish Community Centers is a question but that possibility should not sideline what could be of such great advantage to current American Jewish life.



# Shloshim

## Remembering Bernard Mandelbaum

By RABBI WILLIAM BERKOWITZ

Several weeks have elapsed since my cherished friend and colleague, Rabbi Bernard Mandelbaum, was called to the Academy on High.

Since we each toiled in the same vineyard of the Lord and Israel, hardly a day has gone by that I haven't thought of him or have spoken to him. Across many years, I have benefited from his wisdom, kindness and, most of all, his friendship.

Herein lies an untold story. The year was 1950, and I remember it as if it were yesterday. Dr. Mordecai Kaplan was celebrating his 70th birthday. Professor Louis Finkelstein arranged a celebration to which he invited the leading faculty members of Columbia University, Union Theological Seminary and, of course, the entire Seminary faculty. In addition to the addresses from well-known members of these institutions, it was decided that a member of the student body should address this prestigious gathering.

Normally, the president of the student body, Mordecai Simon, would have been the one. However, since the festive celebration took place in June, after the close of the academic year, he was required to leave town immediately. Following him was the vice president, Gilbert Epstein, who also had to leave town. I was the secretary of the student body, so the lot fell to me to represent all the students attending the rabbinical school.

I accepted the assignment with great trepidation, knowing full well before whom I would be standing. The day after it became known who the student speaker would be, I received a call from the provost of the rabbinical school. He indicated that he would like to meet with me. I knew who he was, but this was the first opportunity that I had to speak with Dr. Bernard Mandelbaum. He was most gracious and charming. We spoke about many things and then he explained the purpose of the meeting.

"When you write your speech, I would be pleased to review it," said the provost. My reply was, "Let me think about it." I knew well the reason for Mandelbaum's request. The fact of the matter

was that in those years and even later, Dr. Kaplan was considered a controversial member of the faculty because of his Reconstructionist Siddur and because of many of his theological views and interpretations.

In fact, at that time there were some students who made no secret of their disagreement with Dr. Kaplan, and who openly challenged him. If the speech of the representative of the student body might raise some of these issues in his greeting, it would be most embarrassing to the Seminary. That is why Bernard Mandelbaum made the request of me. He was fearful of what I might say in my birthday greetings to our beloved Professor Mordecai M. Kaplan.

Thus began a series of telephone calls from the provost to my home. Each call dealt with one subject: when will I show the provost my speech. I kept putting him off with the response that I was still working on my greetings. However, as we came closer to the event, Dr. Mandelbaum asked me to visit with him once again in his office.

This time I began the dialogue. I said, "Dr. Mandelbaum, I have no intention of showing you my speech. Either you have confidence in me that I will say the right thing or, if not, I will withdraw from the assignment."

Bernie saw that I was adamant and while he might have been inclined to bend my arm to his point of view, he withdrew and responded: "If this is the way you feel, I have the fullest confidence in you." I left a very happy man.

The June evening of the celebration arrived. I knew a long speaking program had been planned so I expected to be called on at the very end. To my utter shock and amazement, Dr. Finkelstein, who was the chairman of the evening, called upon me to be the first speaker. As I rose, I realized the thinking behind this decision: if the talk was critical and controversial, they would have it out of the way at the very top of the program, and by the end of the evening my remarks would be totally forgotten.

I delivered a ten-minute

tribute to Dr. Kaplan that was positive, warm and most appropriate for the occasion. What happened thereafter was the following: each speaker who followed me – and as I anticipated, there were many – made some allusion to my remarks. When the evening was over, as my wife and I walked into the anteroom of the dining hall, I heard someone shouting, "Where is Bill?"

In a few minutes Bernie Mandelbaum found me. He swept me up in his arms almost to the ceiling, kissed me on both cheeks and kept shouting, "You were great! You were great! You vindicated my trust in you!"

And so it came to pass that this event brought the two of us together. It was a relationship that spanned half a century. Ours was not a casual friendship. Many times we shared moments of joy and great moments of sadness, such as when his beloved Judy died in 1980. Theirs was a match made in heaven, and a loss from which he never recovered.

Judy defined the meaning of the phrase from Proverbs, "a woman of valor." Stunning in beauty, outgoing in nature, she walked hand in hand with Bernie, encouraging him at every step and affirming the family as the central pillar of our society.

Each encounter we had with one another strengthened and solidified our unusual relationship. Is there any wonder, then, why I feel so deeply his loss? I am certain that my bereavement is not only mine. I know these feelings are shared by thousands of American Jews. An era has ended, and a curtain of sorrow has descended upon our collective American Jewish community.

Thus, in commemoration of the Shloshim, the 30-day mourning period, I have deemed it appropriate that I eulogize this larger-than-life personality who was one of the most colorful and dynamic Jewish leaders of our time.

He was part of the inner circle of associates who worked together with Professor Louis Finkelstein, the chancellor of the Jewish Theological Seminary in fashioning

my alma mater into the citadel of American Judaism. This special group of unusually gifted associates included Rabbi Simon Greenberg, Max Arzt, Moshe Davis and Bernard Mandelbaum.

It has been said that an artist can catch the glint and gleam in the eye in sketching a portrait. The sculptor can capture something of the strength and vigor of the body. However, even the canvases and the stone remain lifeless and incapable of describing the subject because the spirit of man cannot be delineated. Indeed it was this precious intellectual and moral essence that burned so zealously in the soul of Bernie Mandelbaum.

He was a powerful intellect, charged with deep conviction and infused with great passion. In every encounter with him, one was impressed by this fact: he challenged our assumptions. He illuminated in word and thought our predicament as a people. He sought to come to grips with our deepest Jewish concerns.

Bernie Mandelbaum was an original personality, not a carbon copy. His was a creative, inquisitive mind. He was ever the student of our Jewish tradition in all of its manifestations. I often wondered whether he was aware that he masterfully brought the insights of Jewish tradition into creative encounter with the thoughts of Western culture.

Bernie walked among us as one who was sure of himself, not through arrogance, but through learning and achievement.

Because of his profound impact upon American Jewry, and in particular the Conservative Movement, it is difficult to speak of Bernie in the past tense. He had a dynamic spirit that seemed impervious to the ravages of time, a drive and a determination that was unequalled. Wherever he came, each of us knew that he was in the presence of a significant personality, because it was impossible to know him and not to be influenced by him.

Two personal experiences are appropriate to recall: his participation in the celebrations of the 18th and 25th years of the founding of the Dia-

logue Forum Series. The 18th anniversary had a distinguished array of speakers. It was a love feast on the part of the two thousand people who attended in appreciation of what the Dialogues had brought into their lives. It was also one of those evenings where each speaker outdid the previous one. The hit of the evening was my wife who referred to me as her teacher and delivered a magnificent tribute.

Among the guests was Dr. Bernard Mandelbaum who, in 1968, was the president of the Jewish Theological Seminary. He spoke with great clarity, warmth and eloquence. He directed his remarks to the concept of the innovation of the Concept of Dialogue in Adult Education which I introduced a quarter of a century earlier, quoting Socrates on the dialogue, who said, "Dialogue is not that my words may triumph over yours, or your words may triumph over mine, but that together we may discover the truth."

Dr. Mandelbaum went on to analyze the uniqueness of this approach, pointing out that the listener not only derives new insight into the subject, but also comes away with a comprehensive appreciation of the point of view contributed by the personality who is being interviewed. Bernie captured the audience with his passion, his knowledge and his shedding new light on a trail-blazing method of educating people.

At the 25th anniversary of the Dialogue, which took place in 1976, Dr. Mandelbaum was the final speaker after a very long program that had begun promptly at 8:30 p.m. He was the last speaker because he had a previous commitment that he could not cancel. He arrived at midnight concluding a program of stellar individuals from all walks of life. One would think that someone speaking at that hour to an audience that had been saturated with so many ideas would be at a loss in terms of interest. Not so with Dr. Mandelbaum. He came to the platform and held the thousands of attendees spell-bound.

Continued on page 12

# As I Heard It

## Wagner in Israel: es passt nit

By MORTON GOLD

There has recently been some controversy about the appropriateness of performing the music of Richard Wagner in Israel. The nearest



opinion I can come up with is mixed. On the one hand, a firm case can be made which can best be summed up with the Yiddish expression "es passt nit." (It is not really suitable or better, appropriate.) And here it is that one starts down a slippery slope.

Wagner was an anti-Semite. That much is clear and not in dispute. He had lots of company there, even good company. (Voltaire.) Therefore it should follow that his music must be anti-Semitic as well. Not really.

Wagner's music was liked by Hitler and was extolled by the Nazis. Alas, all of this is true. This argument could easily be continued with such ideas as Mussolini who was

also admired by Hitler.

Mussolini was Italian and he ate pasta, and drank wine. Therefore it would follow that eating pasta and drinking wine was a form of anti-Semitism because the man who admired Hitler and whom that monster befriended ate pasta and drank wine!

Of course, this kind of reasoning is ridiculous. Am I therefore then advocating the performance of Wagner's music in Israel? No, I am not. Not on musical grounds however.

I find nothing anti-Semitic in the overtures to Tannhauser, Flying Dutchman or Tristan, etc. I do not believe that sitting for four hours watching or listening to such as Siegfried, for example is something to which I would normally look forward. Many might argue that listening to Wagner's operas would be good for the soul, that it would be uplifting and even spiritual.

So is fasting and abstinence and I am not advocating these, either! What is the fuss really about, especially in Israel? It is the association between what the Germans glorified musically and what they did

to the Jewish people, between the music of Wagner and the outlook of the Nazis and their ideas.

That is still too compelling for Jews who survived the carnage of the Holocaust and their families. In short, *es passt nit*. For myself, I feel even more strongly about performances of the music of Richard Strauss than I do of Wagner. Strauss, you may recall was the Nazi minister of "kultur." He collaborated willingly with and was sympathetic to their ideas. Wagner was long since dead!

Why then did Daniel Barenboim persist in wanting to play Wagner's music in Israel? The possible answers may include the following. First of all his conducting teacher and mentor was Herbert von Karajan of the Berlin Philharmonic, whose performances of Wagner he must have heard and even idolized.

Then there is the orchestra he conducts, the Chicago Symphony. Among the greatest orchestras in the world, the Chicago Symphony is the most heavily Germanic influenced orchestra in this country. (Others are the Cleveland and Cincinnati. This is no pejorative and no ill feelings are intended at all. On the contrary.

The principal teachers and members of this orchestra (as well as the others) have been historically associated with Germanic symphonic thought and tradition. Performing Wagner's music is as natural and proper for them as performing Beethoven, for example. And properly so, I might add. Like many other musicians, I may not care that much for the operas but I confess that much of the music in this is nothing short of this side of fantastic. One may easily love the music but dislike the creator of it.

As I write this Tisha B'Av (the ninth day of the Hebrew month of Av) is but a few days away. We are a people given to remembering. Some things we may forgive but not forget. Many of us visit England, and admire the architecture and the positive accomplishments of the British people. One also recalls that the blood libel started there and that the Jewish people were expelled by

the English.

Many of us visit Italy. The wearing of the Yellow Star originated there. Many believe the best vacation bargain is to be found in Spain. The expulsion of the Spanish Jewish community occurred there on Tisha B'Av. We also remember the Inquisition and the burning of Jews at the stake.

Where, one might ask, were we not hated, mistreated or murdered in all of Europe? The Germans in the 20th century were merely better organized and methodical than all the others in ages past. So, even though no one asked me, it is my opinion that Mr. Barenboim could and even should conduct Wagner's music for musical as well as artistic reasons. It simply is not soon for him to have done so in Israel.

A non-Jewish or especially a German conductor would or should have been more sensitive to the feelings of many in his audience. The memory of the Holocaust is still too fresh and the associations between the Nazis and the music they loved (Wagner) are all too clear. If any Israelis want to hear Wagner they can do so on CD. If they want to experience it live they are free to go to Bayreuth or just about anywhere else it is performed.

While I surely understand and approve his wanting to conduct Wagner's music, I simply feel that it is not suitable or proper for him to do so in Israel at this time. Should he want to perform the music of others composers born in Germany, he can play the music of Beethoven, von Weber, or Brahms without any controversy.

Music is more than notes on paper. I cannot describe

the excitement or the sheer thrill of hearing the Israel Philharmonic playing Hatikvah in Boston's Symphony Hall. It was electric. (I believe that the orchestra also played Brahms's First Symphony. But who cared?) I admire and respect Mr. Barenboim as conductor and pianist. He is world class in both areas.

I simply believe that in this case he exercised poor judgment, whatever his musical motives may have been. Should he really want to move musically he could play Mahler (the 3<sup>rd</sup>, 5<sup>th</sup> or 9<sup>th</sup> would do just fine.)

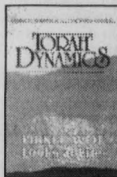
The Germans banned Mahler because his parents were Jewish even though Mahler himself converted. Even so, the Austrians still did not accept him and enthusiastically followed their lead. This being a family oriented newspaper I cannot write how they described Mahler's music when Bernstein wanted to program it! While it is difficult to separate the artist from his art (Ezra Pound) one still has to draw the line somewhere even though the logic may not always be logical!

Here the logic of association is painfully clear and evident. Israelis who objected to listening to Wagner's music in Israel were right and Barenboim was wrong. Perhaps in another generation, like the Spanish Inquisition, the Yellow Star, and the expulsion from England, the time may be right and while we may forgive, we cannot forget.

That may be the ultimate lesson of Tisha B'Av.

Dr. Gold may be reached at: 12 Avenue B, Putland, VT 05701-4503 or by e-mail at: [armortgold@juno.com](mailto:armortgold@juno.com)

### Torah Dynamics in your home!



**Torah Dynamics — Pirkei Avot Looks At Life** reveals the fascinating world view of the greatest sages and the wealth of their wisdom. A must in every Jewish library, this book provides greater understanding of Jewish values, ethics and tradition in easily understandable language.

**Torah Dynamics — Pirkei Avot Looks At Life** has proved to be overwhelmingly popular and is currently in its third edition. Ideal as a gift, and a wonderful addition to every home, synagogue and school, this book provides a new look at life.

Take advantage of the republished limited special edition of **Torah Dynamics — Pirkei Avot Looks At Life** by Samson Krupnick and co-author Dr. Morris Mandel: Price per book — \$20 plus \$3.50 shipping charges — a total of \$23.50.

Please send your check to Samson Krupnick at 22 Pinks Street, Jerusalem, 92238, Israel.

Name \_\_\_\_\_

Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

## In Recognition

Justice Milton H. Raphaelson has received the Distinguished Ecumenical Award of the St. Thomas More Society of Worcester, Mass. He has served as president of the Commonwealth Lodge of B'nai B'rith, Shaari Torah Synagogue West and the Worcester Community Hebrew High School.

A new pathway between the Pre-school and the play-

ground of the Toledo Jewish Community Center Early Childhood Department will be dedicated in honor of Maxine Callif for her 33 years of dedicated service.

Ann Bach Lessen is 100 years old and celebrated that birthday recently at the Daughters of Sarah Nursing Center in Albany, N.Y. several months ago. She is a member

*Continued on next page*

# Milk, Honey & Vinegar

## It's been good so far, but....

By JUDY CARR

I want to write about a serious problem for those who come from English speaking countries.

I have a friend, an elderly lady, who came to Israel to join her daughter and grandchildren. However, she left her sisters behind in South Africa. One of those sisters is seriously ill, perhaps dying. Frantic phone calls go back and forth. The tragedy is that my friend cannot go and see her sister. There is no money for a ticket and she is not in good enough health to travel.

When immigrants come from Britain, America, South Africa and Australia, they leave relatives behind, perhaps even parents. These parents are going to grow older and need care. Is the immigrant going to leave Israel to care for them? If she is married, this may not be possible.

Comes the phone call in the middle of the night. "Mother is dying." Nothing to do but dash to the airport, get a ticket at all costs and drop everything you are doing in Israel.

Then a person like me, who remained single and spent most of her adult life in Israel, misses her cousins, her cousins' children, misses seeing her sister's children growing up. My family is in constant touch with me. Relationships are excellent. But I do not see their development. They are not part of my daily life.

I know I did the right thing in coming to Israel. Israel opened me out as a human being, enabled me to forge relationships, also to make a lucrative profession of my writing. I would have had nothing of this in England, probably just sat with mother and written a few articles here and there and done a little job at the synagogue.

But sometimes I think of my family, the bar mitzvahs, the weddings, celebrations, triumphs when the young ones get their degrees. I just hear of it second hand.

I have made my choice and I am mostly happy with it.

But what is going to happen to me alone in Israel, or nearly alone, when I myself become old and infirm? I am now far from well, but well enough to function and work a bit.

Will I be dumped in some

home or just left in my apartment to a caregiver?

Then I may very well regret that I came to Israel.

## About Books

By JACK FISCHER

A book I highly recommend is *Second Generation Voices: Reflections by Children of Holocaust Survivors and Perpetrators*, edited by Alan L.



Berger and Naomi Berger. Alan Berger holds the Raddock Eminent Scholar Chair for Holocaust Studies at Florida Atlantic University, and his wife is a family therapist on the staff of the same institution. Syracuse University Press (this month, paper, npa).

In September, Little, Brown and Company will publish *My Father's Keeper: Children of Nazi Leaders - An Intimate History of Damage and Denial*, by Stephan and Norbert Lebert, translated by Julian Evans.

The book consists of interviews Norbert Lebert engaged in with the children of prominent Nazis, including Rudolf Hess, Martin Bormann, Herman Goering, Heinrich Himmler, Baldur von Shirach and Hans Frank.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063 Israel.

Among the questions asked of the interviewees is "What does it mean to have a father who participated in mass murder?" (Sept., \$25.95).

For nostalgia buffs is *Papa, Play for Me: The Autobiography of Mickey Katz*, with a Forward by Joel Grey and an introduction by Josh Kun.

Mickey Katz (1909-1992) was a great Jewish comedian and musician who was best known for his Yiddish parodies of popular songs. Less known is the fact that he was the father of the actor Joel Grey and grandfather of the actress Jennifer Grey. Wesleyan University Press (Nov. paper \$19.95).

The same press recently published *Converging Movements: Modern Dance and Jewish Culture at the 92<sup>nd</sup> Street Y*, by Naomi M. Jackson, (\$40).

HCI/Simcha will publish in September *The Get: A Spiritual Memoir of Divorce*, by Elise Edelson Katch.

This is a memoir of the author's journey through divorce, and focuses on the "get" and on its power to both hurt and heal. One critic wrote that, although the get helped the author move beyond anger and bitterness, "she provides little insight into the transformative process." (Sept., \$10.95 paper).

## The Kabbalists

Reviewed by JUDY CARR

*The Kabbalists*, by Alec Israel. Published by Gefen Publishing House, Jerusalem, New York: 103 pp.

*The Kabbalists* by Alec Israel, book editor on the *Jerusalem Post*, has as its source a diary of an Egyptian Jew who came to Safed during the period of the great Kabbalists. Israel discovered the diary on a visit to Safed and made this book based on it and also on

other Jewish scholastic works.

The Jew from Egypt, Moshe Haim Ben Yaakov, narrates his life in Safed, his meetings with the Kabbalists, his marriage and the revelations that come to him.

The book gives an insight into Kabbala that will surprise many modern Jews, the mysticism, the awaiting of the Messiah, conversations with

Continued on page 13

# Fleishman's Flight

## More from Eisenstein's Haggadah

By ALFRED FLEISHMAN

I have had enough comments on Rabbi Eisenstein's Haggadah to indicate further interest in more of the quotes. I recommend a copy of the en-



tire Serier service itself. But here are a few more:

"We have dedicated this festival tonight to the dream and the hope of freedom, the hope that has filled the hearts of men from the time our Israelite ancestors went forth out of Egypt. People have suffered, nations have struggled to make this dream come true.

"Now we dedicate ourselves to the struggle for freedom. Though the sacrifice be great and the hardships many, we shall not rest until the chains that enslave all men be broken.

"But the freedom we strive for means more than broken chains. It means liberation from all those enslavements that warp the spirit and blight the mind, that destroy the soul even though they leave the flesh alive. For men can be enslaved in more than one.

"Men can be enslaved to themselves. When they let emotion sway them to their hurt; when they permit harmful habits to tyrannize over them - they are slaves. When laziness or cowardice keeps men from doing what they know to be right, when ignorance binds them so that, like Samson, they can only turn round and round in meaningless drudgery - they are slaves.

"When envy, bitterness

and jealousy sour their joys and darken the brightness of their contentment - they are slaves to themselves and shackled by the chains of their own forging.

"Men can be enslaved by poverty and inequality. When the fear of need drives them to dishonesty and violence, to defending the guilty and accusing the innocent, they are slaves. When the work men do enriches others but leaves them in want of strong houses for shelter, nourishing food for themselves and for their children, and warm clothes to keep out the cold - they are slaves.

"Men can be enslaved by intolerance. When Jews are forced to give up their Jewish way of life, to abandon their Torah, to neglect their sacred festivals, to leave off rebuilding their ancient homeland - they are slaves.

"When they must live in constant fear of unwarranted hate and prejudice, they are slaves. When they must deny that they are Jews in order to get work, they are slaves.

"How deeply these enslavements have scarred the world! The wars, the destruction, the suffering, the waste! Pesah calls us to be free, free from the tyranny of our own selves, free from the enslavement of poverty and inequality and hate that eats away the ties that unite mankind.

"Pesah calls upon us to put an end to all slavery. Pesah cries out in the name of God, 'Let my people go.' Pesah summons us to freedom."

I quote these paragraphs from the Reconstruction Haggadah because they, more than most, carry the memory of Ira Eisenstein forever, each year.

Alfred Fleishman may be reached at PO Box 410108, St. Louis, MO 63141.

## In recognition

Continued from prev. page of Congregation Beth Emeth and of Hadassah. She was born in Bialystok, Poland, then a part of Russia, and the family came to New York in 1905 where she graduated from the Washington Irving High School in 1917.

Allan H. "Bud" Selig, Major League Baseball Commis-

sioner, was honored by the Hebrew University with its "Sports Torch of Learning Award" at a fundraising affair on Wednesday, July 18 at Miller Park, new home of the Brewers. Selig and his wife, Suzanne, are creating the Selig Merit Scholarships at Hebrew University's Rothberg International School.

# Beyond our dreams

## A celebration of women in the rabbinate

Oct. 24, 1983, the day the Jewish Theological Seminary voted to admit women to the Rabbinical School, remains a significant watershed for those who fought for that decision and for those who have rejoiced in it ever since. In less than 18 years, we have reached a point at which women are typically 35 to 40 percent of the JTS Rabbinical School student body and a significant proportion of the Ziegler School, the Schechter Institute and the Seminario Rabbinico Latinoamericano. While women, naturally, still number fewer than ten percent of the Rabbinical Assembly, they are intimately involved in all areas of its activity.

The pioneer women who took the leap of faith, in every sense, to step forward and assume the mantle of religious leadership have played a unique and historic role in Judaism. Their experience was examined in an academic conference at JTS in 1993. But as the number of women in the Rabbinical Assembly reached the 120 mark, groups of women – students and working rabbis – separately came to the conclusion that the occasion mandated a celebration. Jan. 28, 2001 was set to mark the successes and challenges experienced by women both in their training and in their practice. The public celebration included dancing to the music of an all-women klezmer band. Closed study sessions and workshops addressing professional needs were also offered.

The attendance of more than one hundred women, drawn from four continents and four Conservative/Masorti rabbinical schools, is a clear signal that the program was *davar b'ito*, a timely one. The participants left invigorated, feeling committed to continue on the road that lies ahead. This was in no small part due to the tone set by Francine Klagsbrun in this keynote address. Reminding us of the dream and the ways in which it has been exceeded, she left us better prepared for the future. Because Francine Klagsbrun has played a critical role in the general, as well as the Jewish women's movement and in the struggle for the ordination of women, her words are particularly inspiring.

We are grateful to Women's League for Conservative Judaism, the Rabbinical Assembly, the Jewish Theological Seminary, and a number of private individuals for their generous support of "Beyond Our Dreams: Women in the Rabbinate." — Dr. Anne Lapidus Lerner, director, JTS Women's Studies Program.

By FRANCINE  
KLAGSBRUN



I was a member of the 1970s Commission for the Study of Women in the Rabbinate, which deliberated the question of ordaining women at the Seminary. When I wanted to re-immersify myself a bit in the atmosphere of *then*, I began reading through my files, and, as I read, at times I found myself weeping. There were letters from Seminary Chancellor Gerson Cohen (z'l) who started out as an opponent of women's ordination and became a passionate advocate for it. Even his formal letters announcing meetings had warm personal handwritten notes to me.

I found notes from Rabbi Fishel Pearlmuter (z'l), another member of the commission who spoke about the thrust of *halakhah* toward "love and justice and mercy... an attitude of embracing rather than excluding various groups." Fishel, an adamant and active advocate for women rabbis, became progressively ill over the course of the debates and died right after the Seminary agreed to admit women.

Then there were letters from Rabbi Seymour Segal, the first Republican Jew I had ever met. You couldn't enter Seymour's office without tripping over piles of books. Sloppy in appearance and manners, he was absolutely clear-minded and logical on issues of Jewish law and ethics and in his conviction that there were no halakhic barriers to ordaining women.

There were also letters from people I didn't know. The Commission wanted to hear everyone's opinions, those of both rabbis and congregants, the people who would live with our decisions. Although those who supported the concept of ordaining women outweighed those who opposed, the opposition held strong views, some of which now sound as if they came out of the Middle Ages. One rabbi wondered how he could ask a woman associate to pay a shiva call on a cold wintry night. Another wondered how having women in the pulpit would affect the liturgy. "Should God now be referred to in the masculine or in the feminine?" he asked angrily.

A men's group, which later came out in full support of ordaining women, first sent a letter outlining some of its members' objections. They included, "The sermons of a woman could not be effective to influence men of the congregation," and "The difference in emotional stamina would dictate a degree of inability of a woman rabbi to effectively operate and control the pulpit of a man-dominated congregation," and "The placing of women in a position as pulpit rabbi would undermine the status of men of the congregation." Finally, the letter stated, "A woman was never meant to be a rabbi in a pulpit." I don't doubt there are some men and women who still hold those objections.

But there were many letters of support, affirming as one rabbi said, that, "The admission of women to the rabbinate presents an opportunity for our people to grow and evolve. Change always is difficult. But our people are viable today because for centuries we have been able to respond and adjust to the changes." There was another statement from Dr. Edward Greenstein, who spoke of the immorality of educating women equally with men, and then refusing to allow them to put that education into practice. "It is a basic tenet of our tradition that we study in order to do," he said.

Amazingly, nobody spoke about the concrete rewards that might accrue to the Conservative Movement and to the Jewish community as a whole by having women serve as rabbis. Never having had an aggregate of women who were learned, committed and leaders, no one could have imagined what to expect. In the end, we got much more than we bargained for, so much beyond our dreams.

Because there are female rabbis, Jewish women see themselves differently in regard to their tradition. Women conduct services, wear tallitot and kippot, lead study groups, present divray Torah. It doesn't matter whether the rabbi of the congregation is male or female, the women in the congregation feel emboldened to participate in Jewish life and culture in ways they never did before.

And that's because they have seen women as leaders at the center, and have felt it safe to venture toward that center themselves.

Among the biggest internal arguments in the Orthodox world today are those revolving around the role of women. There's even talk about ordaining women as rabbis, although that is still a long way off. Orthodox women have become learned in Torah and Talmud, in religious law and practice. Women's learning and their demands for greater participation in religious life have triggered much ferment within the Orthodox community. I am convinced that none of that would have happened without female Conservative rabbis. And I emphasize Conservative, because what we do attracts Orthodox attention. When Conservative women were ordained as rabbis, Orthodox women sat up and took notice. They could not be ordained, but they could study, they could become knowledgeable, they could force the male establishment to pay attention to them. In their own way, they could emulate the female Conservative rabbis they heard about.

Female Conservative rabbis are an inspiration for women throughout the Jewish community, across denominations. It's not an easy burden to carry, but it's one of which they can be tremendously proud.

Because there are female rabbis, many people have become sensitized to the maleness of our tradition. To be sure, these rabbis were not the first to be troubled by the silencing of women's voices or the restrictions on women's activities. Feminist writers and scholars had written about the omission of women from our texts and about the degradation of women in other texts. But many of those writers and scholars approached Jewish texts from an academic point of view, while female rabbis approached this issues from the inside. They would not be rabbis if they did not love the tradition and feel a loyalty to it. So when they call attention to the slighting of women, when they look for new interpretations, when they write new midrash, they bring to the enterprise a stamp of authenticity, and the ability to effect change and influence people's thinking in ways that no one else can.

Because there are female rabbis, we have all become conscious of the language of prayer and study, particularly in our approach to God. I am currently the only layperson on the committee revising the Conservative *malyzor* and I am always struck by how exquisitely sensitive the male rabbis are in striving for gender neutrality in the translations. They might not admit it, but much of their sensitivity comes from sitting in classes and attending meetings with female rabbis, as fellow students and as colleagues. Congregants and lay people have been able to move away from childhood images of God as the old man with the white beard sitting up in heaven, toward a truer understanding, of the ineffable, ungendered, transcendent nature of the deity we worship.

Because there are female rabbis, our community has been enriched with new rituals. I don't know anyone who does not mark a daughter's birth with a ceremony devised by, administered by, or at least suggested by, a rabbi. Female rabbis invented many of these rituals, and in so doing, they helped connect women today to their biblical foremothers. From Eve, who named her son Cain because, "Kamiti ish et Hashem" (I have gained a male child with the help of the Lord), to Leah, who poured her feelings and longings into the names she gave her sons, the women of the Bible chose names of great personal significance. I don't doubt that they also gave their daughters names that had meaning. We now record our girls' names and celebrate them.

Because there are female rabbis, we have rituals for all sorts of life events, from birth to old age, from engagements to divorce, from becoming bat mitzvah to becoming eighty. I sometimes disagree with those rituals that overemphasize women's biological makeup because, for so many years, women have been limited by

*Continued on next page*

# Digest of the Yiddish Press Dreams

## Muslims go to White House

By RABBI SAMUEL SILVER

According to the forward's Herman Taube, a "first" occurred in July. It was the first time that leaders of the American Moslem Coun-

The editor observes that another way to address the crisis is to persuade people to obey the Ten Commandments.



### L.A. Yiddishists persist

In Los Angeles the Yiddish Culture Club is currently celebrating its 75th birthday. Since its founding the club has occupied three different locations. In all of them lectures, concerts and discussion groups take place in what Moshe Wolf describes in the Forward as "warm atmosphere."

Leading the club is the writer and teacher, Lilke Meiner. In the article, the journalist reports that its devotees include a number of immigrants from Russia and happily, a cluster of younger men and women.

### Hebraists host Yiddishist

Sarah Schechter is a reporter for the Yiddish Forward (Forverts). But she also speaks and understands Hebrew. She really enjoyed the annual "Hebrew Week" sponsored by the Histadrut which this summer took place at the Homewack Hotel in the Catskills.

Lecturers spoke about Samson, Ruth and other Biblical characters. Sabbath services took place and the kosher meals were punctuated with much chatter in Hebrew.

When some of the 50 attendees heard that she works for a Yiddish paper they were astonished that she was familiar with Hebrew. They asked her to urge readers of the paper, especially young people who know the language, to join the yearly get-together.

She learned something else through eavesdropping. When some of them relaxed they relapsed into Yiddish.

### Professor accused

If the Jews were able to kill the messiah they certainly are capable of killing anyone. That statement was made by Prof. E. Cherman, head of the Arab Studies Program at the University of Chile.

In reaction to that statement, the Jewish community

Continued on page 13

Continued from prev. page  
their biology. But there are women for whom ceremonies at a menarche or at menopause mean a great deal.

Because there are female rabbis, new education programs have flourished, community centers have taken on new life, and hospital chaplaincy has become an important factor in the Jewish world. For many years, few Jews, and even fewer rabbis, were involved in caring for the ill and dying. It was almost completely a Christian field. Now it has grown tremendously because women rabbis have applied their knowledge, energy and compassion to the field.

Having said all this, I would be naïve to pretend that everything is perfect. It is much more difficult for women to maintain authority and be treated with the respect they deserve. It's much harder for women to be seen as strong leaders. On the other hand, congregants, feeling a greater ease with a female rabbi, are often more likely to our out their hearts and speak of personal matters.

Even though I am not of the school that thinks that women are innately more sensitive and caring than men, I do think they bring their own experiences to their professional lives. We bring experiences as mothers and daughters, listeners and friends who articulate feelings and share confidences. These qualities can be great positives within the rabbinate. They help bring comfort to people who are hurt, healing to people who are ill. They help when rabbis work with families, children, adolescents, and the elderly.

The most difficult challenge facing women in all professions may be the matter of finding a balance between the personal and the professional. My generation opened professional doors for the next generation of women, but we never figured out how to manage everything once they stepped through those doors. I look at my daughter, a third-year resident in psychiatry. She's married, has a two-year-old and is expecting another baby. I look at her, pale and tired, ill from her pregnancy, and I feel overwhelmed with guilt. Wouldn't she have been happier in the good old days when women were expected to stay home with their children and not work on the outside? Did we really make life better?

But then I remember those days. The feminist revolution

came about in part because many women weren't happy staying home, excluded from careers and occupations. Our goal was to give women options and choices, and in that we succeeded. But many of us never figured out how to balance the many options we had created, and we certainly didn't figure it out for our daughters.

I want to end as I began, by looking back a bit. Years ago, I would constantly urge women's groups to involve themselves in Jewish study, particularly the study of our classic texts. In the Jewish community, knowledge is power. And then, women did begin to study more than they ever had before. Conservative women have increasingly devoted themselves to study, the members of Women's League in particular.

Conservative women rabbis have led the way in this immersion in study and prayer that has so characterized our times. In doing so, they have given women a power that Jewish women never had

before. Certainly, there were knowledgeable and Jewishly educated women through the ages. But they were the exception. Now the number of Conservative women rabbis is 120 and counting. As their numbers grow and their influence is felt throughout this land and Israel, women will continue to gain in power and knowledge, and that can only continue to benefit the Jewish community at large.

I predicted a time when women rabbis would be so much a fact of Jewish life that people would simply take their presence for granted. We may not have completely reached that point yet. But my granddaughter will never know a time when women could not be rabbis. Someday, when I tell her about the commission that studied ordaining women as rabbis, I am sure she will look at me in disbelief. "Grandma," she will say, "Was that when the Jews were slaves in Egypt?" A world without women rabbis will be ancient history. —reprinted from the Women's League Outlook.

## Quitting time

There's a quip about a man who said, "It's easy to give up smoking. I've done it hundreds of times." Israelis will have to give up smoking in public places because of a law passed by the Knesset.

The law was slated to take effect Aug. 1, after which violators will be fined 20 shekels.

The Israeli minister of health also instructed municipalities to enforce the ban on smoking in theaters, hospitals, clinics and other sites of public gatherings. (Algemeiner Journal)

## Of money, morality

In Genoa the G-8 nations at the summit authorized the expenditure of \$2 billion to fight AIDS. Before that happened, a gathering of 3,000 people from 180 nations had assembled under the auspices of the UN to discuss the epidemic, which is felling millions of people.

In the Forward, the editor notes that the problem is being compared to the bubonic plague of ancient days. The UN delegates expressed the belief that assistance for the problem required much more money — \$7 billion to \$10 billion.

## Misconceptions

### Get it in writing

By RABBI REUVEN BULKA

**Misconception:** It is ideal to grant a loan with no witnesses or contractual arrangement.

By not insisting on witnesses or even on an I.O.U.



note, it would seem as if the creditor is showing ultimate trust in the debtor. Such trust would seem to be an ideal expression of faith in human nature, and specifically, faith in the debtor.

However ideal as it may seem, this is not a recommended practice. The Talmud indicates that granting a loan

in such circumstances can be too enticing a prospect for the debtor, who may conveniently forget later on or may deny that the loan was ever made. The creditor thereby places a pitfall, the proverbial stumbling block before the (blind) unsuspecting debtor.

Granted that there are individuals who under no circumstances would ever contemplate such denial and would go to special lengths to remember the loan and to pay it back in good time. However, there are situations when this may not pertain.

In order to prevent such explosive situations, which would disadvantage the creditor and sully the character of the debtor, the Talmud recommends that one should never grant a loan without witnesses, a contract, or receipt of some collateral.

E-mail us at:  
**Jpost@jewishpostopinion.com**

# Israel: As I See It

## 16<sup>th</sup> Maccabiah a huge success

By SAMSON KRUPNICK

A dark cloud hovered over the 16th Maccabiah planning session some three weeks ago.

With daily terror attacks occurring throughout the land



and apparently more in the offing, is it proper to hold such a festive occasion? Further is it wise to endanger the lives of the thousands coming here for the Maccabiah?

Also, will people come in large enough numbers to warrant such a big operation? Finally is it not too late to make the myriad of plans and provisions?

Israeli and other members of the executive were in agreement that postponement to a more peaceful period should be the appropriate decision. The word leaked out and amazingly the reaction was precisely the opposite.

"This is the time to give courage to our brothers in Israel!" "We must have this Maccabiah to show Arafat and the Palestinians that they cannot frighten us off!"

There was an immediate reconsultation. The decision was reversed and the 16th Maccabiah was on full strength.

The preparations were rushed to the fullest extent. Planners worked through the night. Committees in the various countries moved into high gear for their plans, air reservations and local accommodations. The most difficult but most important were the security arrangements throughout the country where games and contests would be held and tight supervision over attending crowds.

The "normal" details of communication and recording of the athletes, their draw of pairings, the posting of matches and their current results were also rushed and participants had to be patient and rely on board posting rather than personal attention. Receptions and parties were planned and some canceled because of schedule conflicts.

Different groups were briefed on Friday and play began on Sunday morning. Because of the unusually hot weather, play began at 8:30 a.m. and continued to noon, resuming later in the afternoon. The official opening was on Monday evening at Teddy Stadium in Jerusalem.

There arrived over 2,000 athletes from some 43 countries joining 1,200 Israelis competing in 26 sporting categories (including bridge). Each delegation of players wore jerseys, jackets and pants attractively decorated in colors of their countries.

The march in alphabetical

of the 16th Maccabiah welcoming particularly the athletes from abroad. "We are grateful to you for coming here. You set an example for all of us," he stated warmly.

Prime Minister Ariel Sharon added: "We regret that conditions are difficult now. We hope that you enjoy your stay and carry on the tradition of the Maccabees. Mayor Ehud Olmert emphasized the importance of the Maccabiah opening in Jerusalem "our capital now and forevermore."

The 26 sport events continued to the following Monday with an added fervor. The fi-

*"This is the time to give courage to our brothers in Israel!" "We must have this Maccabiah to show Arafat and the Palestinians that they cannot frighten us off!" There was an immediate reconsultation. The decision was reversed and the 16th Maccabiah was on full strength. The preparations were rushed to the fullest extent. Committees in the various countries moved into high gear for their plans, air reservations and local accommodations. The most difficult but most important were the security arrangements throughout the country where games and contests would be held and tight supervision over attending crowds.*

order started with the 70 athletes from Australia. Israel, the host country, was last. The theme was "From memorial candle to victory torch." The program was a huge extravaganza featuring a hundred or more performers dancing and singing.

Dudi Fisher led an inspiring Hativvah. Sixteen runners brought torches of each Maccabiah from 1931 to 2001 in celebration of Maccabiah's 70th birthday. A large menorah held the blazing Maccabiah torch aloft.

President Moshe Katzav declared the official opening

medal count showed Israel leading with 94 gold, 74 silver and 74 bronze. The USA was next with 21 gold, 23 silver and 30 bronze. Russia was third with 14 gold, 11 silver and 11 bronze. Another 22 countries earned medals, including the Ukraine, Georgia, Belarus, Chile, Turkey, Kazakhstan, Azerbaijan and Croatia.

The largest single group was in the tennis sector in Hadar Yosef Tel Aviv. 139 athletes participated in the age categories up to 75. This was our third Maccabiah (not in-

Continued on next page

## COMMUNAL NOTICES

For up to 25 words

|                  |        |
|------------------|--------|
| One insertion    | ◆ \$22 |
| Two insertions   | ◆ \$40 |
| Three insertions | ◆ \$55 |
| Four insertions  | ◆ \$65 |

Additional words are 75¢ each, per insertion. All advertisements must be accompanied by payment. If a box number is desired, add \$4 for each insertion. Box numbers are \$40 words. Ads with borders, regardless of word count are \$16.80 a column inch. A column inch is 1" high by 2" wide.

**Post & Opinion**

238 S. Meridian St., Suite 502, Indianapolis, IN 46225  
317 972-7800 ♦ Fax: 317-972-7807

positions open

RABBI — Small, unaffiliated Reform congregation in Naples, Florida has position for parttime rabbi to lead Shabbat and High Holy Day services.

Precise schedule to be arranged. Inquiries to: NJC, 6340 Tenth Ave. SW, Naples, FL 34116 or call 941-566-1126.

## Executive Director

Experienced leader, Jewishly knowledgeable, community builder, skilled fundraiser and donor cultivator, organizational and financial manager staff supervisor. Send resume, references, and salary requirements to Northwest Indiana Jewish Federation, c/o Janine Rothschild, 2939 Jewett St., Highland, IN 46322

## RABBI WANTED

A special all around Rabbi sought by a special, heimeshe, participatory Conservative egalitarian Shul, 160 units (USCJ Member). We are located in Halifax, Nova Scotia, the cosmopolitan capital of Canada's Ocean Playground, 1 1/2 hours from NYC. Send resume and references to Search Chair, fax (902) 422-2580, e-mail: shaar.shalom@ns.sympatico.ca

## Assistant Executive Director

The ARK, a Jewish social service agency in Chicago seeks a creative and innovative MSW with significant supervisory experience to assist its executive director. Duties will include supervision of clinical staff, program evaluation and out reach. Public speaking and problem solving abilities are important components of this position.

Computer literacy and a knowledge of basic Jewish principles required.

Please send resume and salary history to:

Miriam Weinberger  
Executive Director  
The ARK  
6450 N. California  
Chicago, IL 60645



# Shloshim

Continued from page 5

He reminded them of what he said at the 18th celebration. He was not, however, going to speak about my concept of adult education; rather the effect the Dialogue had on the City of New York. As well as the impact it has made across the country in transforming formal lectures into Dialogues.

He pointed out that I once shared with him that the police department called me and said that the greatest weapon against crime on the West Side and on subways traveling through all boroughs was the Dialogue. The captain of the 24th precinct had said, "When thousands of people exit the Dialogue on Monday nights, crime is reduced at least 50 percent because so many people fill the streets and subways, thieves and muggers disappear." He, therefore, urged them not to be concerned about the lateness of the hour.

He was brilliant, analytical, powerful, so much so that not one person left. At the end of his remarks, he did a similar act which was done 25 years earlier. He ran to where I was seated on the platform, lifted me with both arms and kissed me on both cheeks shouting, "You are the greatest." I can still feel the embrace from this passionate, outgoing, dynamic personality.

Knowing him as well as I did over so many years, I knew that the primary object of his devotion, next to his beloved wife, Judy, and their five children, was the Jewish Theological Seminary and his significant contribution to the Conservative movement towards the renaissance and survival of American Jewry. It is both interesting and enlightening to list the positions he held in his years of service.

Beginning in 1946, he became registrar, and then dean of the Rabbinical School; provost and professor of Midrash and Homiletics; director of the department of religion and psychiatry; program editor of the Seminary's celebrated *Eternal Light*, NBC radio and television series; editor of the *Annual Seminary High Holiday Messages*; administrator of the Seminary's American Student Center in Jerusalem, and the Schochen Institute for Jewish research; vice chancellor, president of the Seminary from 1966 to 1972, and then president emeritus.

In addition to these posi-

tions of leadership, he was one of the most effective fundraisers who literally raised millions of dollars for J.T.S.

Indeed, a review of his life makes clear that wherever there were battles to be waged, Bernard Mandelbaum was there to wage them. Not for Bernie the vacillating refinements of indecision when it came to Jewish survival, the enhancement of our culture and the creative expression of Jewish traditions. Not for him the waverings between pro and con, the weasel words of qualified affirmation and mitigating negatives.

With the primitive force of a torrent, expressed in his dynamic, steam roller style, he swept on to his objectives with a love and devotion that was rare to find or to equal.

At the same time Bernard Mandelbaum saw both in the written and spoken words instruments for the expression of dormant ideas and the unlocking of the secret places of the heart. Thus he was a prolific writer. Among his many books are a critical edition of *Pesikta de Rav Kahane*, a Midrash from sixth century Palestine; *To Live With Meaning*, dealing with the Jewish ethical approach to life and its inevitable problems, *Chosef Life*, an anthology of wisdom from a variety of ancient and modern sources; *Assignment in Israel*, a collection of essays; and the co-authoring of *Art and Judaism*, a conversation with Yaacov Agam.

When he was critical of ideas and individuals, it was because they fell short of great goals and high purpose. Al-

though he was confrontational and a controversial observer of the current scene, his was an authentic pen that came to grips with themes that edified the reader and articulated the Jewish past, its learning, achievements, suffering, mobility and dreams.

Recalling Bernie Mandelbaum, I am reminded of the Biblical phrase, I seek my brethren. Bernie dwelled among the people of Israel. He always understood contemporary Jews in all their complexity and diversity. He was not a fragmented Jew, nor a factional Jew. He was a complete Jew who identified himself with every facet of our Jewish *raison d'être*.

He did not spend his days in cloistered solitude; rather he chose association with his brethren. This included a basic affirmation that was evident at all times; an abiding love for, and commitment to, the land of Israel.

If today Israel is the joy of the whole world wherever Jews dwell, and the object of the world's admiration, and if today the support of Israel is widely accepted, let us remember to honor the names of those who carried the banner when support for Israel was not popular. Rabbi Bernard Mandelbaum, writer, teacher, theologian, administrator, Jewish leader, visionary and ardent Zionist belongs to that Guard of Honor. Alas, what a loss when such men leave us. What a glory that such men have lived.

Wrote the Bard: Good night sweet prince and flights of angels sing thee to thy eternal rest. *Yehi Zichro Baruch*.

## Krupnick

Continued from prev. page  
cluding the sad Maccabiah of 1996 wherein four Australians lost their lives).

We were honored as "senior player." The closing event was a very lively series of performances concluding with a big display of fireworks at the Sultan's Pool near the Old City in Jerusalem. The prime minister and the mayor bade them all farewell with a prayer that some 8,000 join us in the 17th Maccabiah in 2005 in a condition of peace and tranquility.

A special treat was provided to the Maccabians. Israel was playing South Africa in the Davis Cup tie at the Shomron Courts. All joined the cheering crowd in the sta-

dium. The final match of Israel's number two player Noam Okum against Marcus Oshruska of South Africa was a thriller that lasted five hours for five sets. The score was 2-1 in matches. Victory depended on Okum. Regrettably he was three games down in the fifth set. He rallied thanks to crowd support to win 7-5 and give Israel a victory.

Tennis Capt. Amos Mansdorf was exuberant about Okum and about Harel Levy, number one in Israel, who performed excellently.

The overseas Maccabians left with a good feeling and an encouraged optimism about Israel and the warm battling Israelites.

## Quotation of the week

By RABBI HAROLD P. SMITH

In the history of the world, no other woman - not even Eleanor Roosevelt or Madeline Albright - not even Golda Meir, Indira Gandhi, or Margaret Thatcher - has ever reached the high position that Deborah (Devorah) reached 3,000 years ago in Jewish history, when she held an office and occupied a role that would be the equivalent in our country of president of the United States; in addition to being considered by her religion as genuine prophethood - Devorah Haneviah; and in addition to being described in the biblical records as the only Jewish leader of her time who could successfully inspire and lead her people to successful military defense against their enemies.

Consider, if you will, a religion that says very explicitly (Talmud B. Sota 11b) that Israel was redeemed from Egyptian bondage only because of "the virtue of its righteous women" and that were it not for the virtues and high moral character of these women, the people of Israel would never have merited redemption from their subjugating plight. One of the main captivating songs in our Haggadah celebrating this momentous occasion refers not only to three Avot (Patriarchs) but also to four Imot (Matriarchs).

Take all the out-of-context and out-of-focus negativisms that are occasionally bandied about to prove lowly status for women in the Jewish religion and these would not add up in importance to the fact that in the supreme and ultimate test of true Jewish status - whether one is or is not recognized as a Jew or Jewess depends upon whether one's mother is Jewish, and not whether one's father is Jewish. I would see much weightier grounds here for Jewish men to contend that this most major of all considerations of status in the Jewish religion has ascribed inferior status to men and lead to a men's lib movement.

If, in Jewish religious circles, Jewish people have always revered their mothers more than did others (i.e., until the not-so-refined modern novelists attached derivative implications to the time-honored "Jewish mother" phrase and concept), it was because of such teachings of Rabbi Yosef in the Talmud who, when he saw his mother approaching said to all assembled: "I must rise, for the Divine Glory is about to enter the room" (Kiddushin 31b).

In the history of the world there has never yet been a people and a religion that accords its women as much respect and reverence as does the Jewish religion. Consider if you will, that the Talmud (Yevamot 62b) says: "A man must love his wife as himself, but he must honor her and respect her more than himself."

Consider a religion that says that "Women are wiser and have greater powers of discernment than men (Talmud B. Nidda 45b); "Women are better-hearted humans than men" (Talmud B. Megilla 14b); "Women have greater faith than men." (Sifri, Numbers 133); "A man must never speak harshly or slightly to his wife." (Talmud B. Baba Metzia 59a); and ask yourself whether you are getting a true picture when somebody tells you in effect, that women are looked down upon in the Jewish religion and tradition.

Consider, if you will, that men like Abraham, Isaac, Jacob, David, Solomon and others never attained the greatest of all honors ever given to a Jewish person - the naming of a complete bible book after them - but women like Ruth and Esther did attain this honor.

There are those who interpret separate seating in the Orthodox synagogue to mean inequality of women. This is pathetic misinformation. If anything, it is inequality of the man, for its purpose is not to separate the women from the men but to separate the men from the women.

Men, because their nature is not as basically gentle and kindly as that of women, are required by Judaism to pray to help mold and guide their character and religious personality. That is why they are required to make up the minyan.

Women, blessed with the tenderness that comes with the divine gift of motherhood, and considered by our sages to have a better and more delicate control of their habits and conduct, were deemed to be not in such dire need of the softening influences of worship as the men who are in the harsh give-and-take of a relentless business world. Therefore, they, the women, as far as a minyan is concerned, were invited by Torah law to pray but not required to pray. Their first preoccupation should be wholesome, high level care of their children, and their home.

Now, when Jewish tradition separated the sexes in worship, i.e., separated seating, it had no relationship to rights or equal-

Continued on next page



# State Department undermines Israel

By MITCHELL BARD

It is always instructive to study history when analyzing current events in the Middle East. For U.S. policy, it is particularly useful to look at documents released by the State Department, the most recent of which concern the years 1967-1968.

Besides getting a behind-the-scenes look at American diplomacy, it is possible to find fascinating insights into the thinking of the major players in the region.

One thing that is crystal clear in reading the State Department records is how antagonistic most officials were toward Israel. For example, a key member of the National Security Council staff saw President Johnson's decision not to run for re-election as a great opportunity to "bring pressure on Israel and begin re-balancing our position toward the Arabs. No successor will have such freedom to create public doubt that Israel can count on us in a Soviet-backed effort to get Arab territory back, curtail our support in the UN, tamper with tax exemptions for Israel bonds, or whatever else might occur to us."

The Arabs have always been good at playing on State Department fears that they might turn off the oil spigot or join in an anti-American alliance. Jordan's King Hussein, for example, threatened in February 1968 to purchase arms from the Soviet Union if the United States didn't meet his legitimate defensive arms requirements.

A number of points reverberate today. For example, in 1968, Israel was the target of numerous terrorist attacks, especially from Jordan, and launched several retaliatory strikes. This was typical of the State Department's response: "We are aware of problems that terrorism and shelling of civilian centers cause for GOI [Government of Israel]. To avoid jeopardizing peacemaking efforts, however, we are urging parties to exercise utmost restraint. Latest Israeli air operation strikes us as dangerous over reaction."

Interestingly, that same document from Dec. 5, 1968, also contained a reference to observers that suggests an Israeli willingness to accept them. Then Ambassador Yitzhak Rabin explained that Israel "could not tolerate shelling of civilian settlements" and that "unless cease fire was observed by Jordani-

ans, Iraqis and Fedayeen there would be further incidents." He is quoted as adding that "while Israel had never requested UN observers on cease fire line with Jordan, it was GOI [Government of Jordan] not Israel which had refused to accept them."

When asked if Israel would accept observers, Rabin said Israel didn't believe "UN observers could bring tranquility" but had accepted them on the Syrian and Egyptian cease fire lines.

Contrary to the myth that Israel never wanted to relinquish the West Bank, there is a Dec. 11, 1968, telegram in which Israel laid out the following proposal: "no Arab army should be west of Jordan River. Jordan would get back 90 percent of population and 85 percent of territory on West Bank. Only 17,000 Arabs would be left in the territory which Israel required. Re Jerusalem, it must remain united and capital of Israel. Good progress had been made with Vatican re-Christian Holy Places and Israel would be glad to give sovereignty (sic) over Christian Holy Places to appropriate bodies."

"Any agreed sovereign (sic) for Moslem Holy Places would be agreeable to Israel but Jordan was nearest and second best choice."

On the subject of the Arab states' interest in peace, there is an April 8, 1968, telegram from the embassy in Jordan relating that Egyptian President Nasser said the peace process led by UN representative Gunnar Jarring wouldn't succeed and that "only military solution was feasible and that UAR military was therefore preparing for that solution."

Nasser said six other Arab states (Algeria, Syria, Sudan, Kuwait, South Yemen and Saudi Arabia) also opposed a

political settlement. In an aside, King Hussein told the U.S. ambassador, "Your friend [Saudi King] Faisal is more opposed than anyone to peaceful settlement."

Perhaps the most important decision made in 1968 was one the State Department opposed, and consistently tried to make conditional on a variety of Israeli actions, and that was the sale of Phantom jets. Assistant Secretary of Defense Paul Warnke explained in a Nov. 4 document the significance of President Johnson's decision to make the sale: "We will henceforth become the principal arms supplier to Israel, involving us even more intimately with Israel's security situation and involving more directly the security of the United States."

In fact, this was the largest arms sale to Israel, the first time the U.S. sold Israel a weapon that was not counter-balanced by a sale to the Arabs, and marked the beginning of the policy of ensuring that Israel maintains a qualitative edge over its neighbors.

What is perhaps most striking about reading these 33-34 year-old documents is how little has changed. The quality of the U.S.-Israel relationship has certainly improved, but that is largely despite the State Department, rather than because of it. Any mysteries about the reasons for the statements and policies emanating from Foggy Bottom can be quickly cleared up by perusing Volume XX of the Foreign Relations of the United States.

Mitchell G. Bard is a foreign policy analyst in Maryland. His most recent book is *The Complete Idiot's Guide to the Middle East Conflict*. He is also the webmaster for the Jewish Virtual Library, <http://www.JewishVirtualLibrary.org>

## Silver

Continued from page 10  
has instituted charges against him in a court. They accuse him of fomenting hatred. Leon Dobri, head of the country's Jewish Federation, told the newspaper that a man who is a professor should certainly not be able to get away with such a dreadful statement. (*The Forward*)

### Reaction to bombing

After the suicide bombing

in the Tel Aviv cabaret, Jewish groups in Uruguay staged a number of gatherings to urge the government to register its shock. Thousands were on hand for the events.

The audience included many Christians and members of other religious faiths, as well as some of the political leaders of Montevideo, (Israel Petshinsky, in the *Forward*)

Sam Silver may be reached at 15436 Strathearn Dr., Delray Beach, FL 33446.

## Son tells survivor's tale

Review by CLAIRE GRANOWITZ

On *Burning Ground: A Son's Memoir*, Michael Skakun, St. Martin's Griffin \$13.95 235 pages

As noted in the title, this book is a father's memoir that was written by the son.

We always knew that the time was soon upon us when survivor testimonies would no longer be written by the survivors, but this book contains no hint as to why Joseph Skakun was not listed at least as a co-author.

On *Burning Ground* is a beautifully written, moving story of one man's choices as the Nazis purged Poland. Joseph Skakun, who was a rabbinical student at the time, first lived in the shadows of the Nazis as a Jew, later as a Muslim and finally as a volunteer in the Waffen SS.

His story is told with the addition of numerous Yiddish

phrases (including translation) at every turn, which enhance the readers' shared commonality with Joseph and his family.

On the cover of this book is a quote from Elie Wiesel: "What a Life! This is a story that must be told." Fortunately for us, the story is told in all its complexity and horror.

An additional plus for book clubs is a reading group guide at the conclusion. Question one refers back to the Yiddish folk saying "Pray that you may never have to endure all that you can learn to bear."

This saying was repeated twice within the book and finally presented questioning the malleability of human nature. It would serve the world well to remember the quote and dwell upon its meaning.

## Carr

Continued from page 7

spirits and angels and the lives and actions of the sainted Kabbalists.

It is difficult in these days of the computer to transport oneself back into such times, but the book is based on fact and authentic history.

The book has a curious construction. It has no plot or

beginning, middle or end, but weaves in and out of the Kabbala, the life of Ben Yaakov and the teachings of the Kabbalists and their lives.

You may be fascinated by this book or you may wish to put it down. It cannot be dismissed lightly, even if you are not in tune with what it reveals.

## Quotation

Continued from prev. page

ity, but simply constituted a realistic realization that man, usually weaker in moral strength than woman, might not remain totally pure and completely wrapped in elevated thoughts of Divine Communion, if some very charming woman were sitting next to him. You can agree or disagree with this reasoning, but the fact is that some modern Christian churches are beginning to institute separated seating for the sexes, possibly on the advice of psychologists on their board. But one way or another, it has no relationship to the equality of sexes.

Some time ago, there were on PBS television three programs on Fundamentalism in the three major religions. The second, on Judaism, featured Gush Emunim - strictly religious Zionist settlers in Israel, and I hope very many saw that one of their most articulate and highly intelligent leaders was a beautiful young spokeswoman, Daniella Welsh, a young mother of seven young children and an obviously capable and inspiring leader of her settlement; as she profoundly and movingly expressed the religious tenets and ideals of their settlement.

There is much more to be said, were there no considerations of space, but I believe and hope that there has been some indication here, that no religion shows so very much reverence for its women as does traditional Orthodox Judaism.



# Guide to Islam might spur dialogue

Review by ARNOLD AGES

*Children of Abraham: An Introduction to Islam for Jews.* By Khalid Duran with Abdelwahab Hechiche. Ktav, 326 Pages. \$19.95

It was the great French historian Ernst Renan who said that the best person to write about religion was someone who once believed and who no longer did. Ostensibly, this provided the kind of marginality that permitted an objectivity denied the true believer.

That is the impression conveyed in this book authored by a scholar of Islam who has taught at universities in Europe and North America and who edits Translism, a Washington-based journal of analysis and interpretation.

The book's genesis is important: it was sponsored by The Harriet and Robert Heilbrunn Institute, an agency of the American Jewish Committee devoted to international religious understanding.

Upon its publication several weeks ago Duran's essay met with violent opposition and criticism from numerous Islamic sources. This is hardly surprising given the fiercely independent and critical bent of mind the author brings to his narrative.

The latter is a compendium of facts, interpretation and analysis of the history of Islam, its various religious schools and doctrines based on the Koran, the Hadith (collected sayings of the Prophet) and the Sha'ri'ya (the authoritative commentary on Islamic law and lore).

This kind of data is, of

course, available from any number of learned treatises, including various encyclopedias of Islam. The difference here is that the author goes beyond the dry precincts of scholarship to delve deeply into the controversial questions that are generally left unanswered for the most part in both the popular and scholarly literature.

In this context Duran writes provocatively about Mohammed's relationship with the Jews of Mecca, the "divine" origin of the Arabic of the Koran, the schism between Shi'ism and Sunni'ism, the true meaning of the term "Jihad," national varieties of Islam, Islamic teaching about Jews and Judaism, Jewish-Islamic cooperation in Bosnia, self-criticism in the Islamic world and a dozen other important themes.

What distinguishes his treatment of these diverse themes is an openness and breadth of vision remarkable in this age of strident religious rhetoric. This writer cannot vouch for the accuracy of every statement offered by Duran, although there is one unfortunate slip in his section on the Muslim calendar, which he reports, is based, like Judaism's, on the lunar cycle. In fact, Judaism uses a lunisolar calendar. Thus, while Muslim holidays can occur in different seasons, Jewish festivals always fall roughly during the same one.

One of the distinctions drawn from the outset of this volume (and the one that must have agitated his Muslim critics) is Duran's use of

the terms "Islamic" and "Islamist." The former he reserves for a kind of mellow mainstream Islam based on authoritative sources. The latter he uses to describe what is commonly referred to as "fundamentalist Islam," (a term which he rejects because of its Christian undertones) a usurpation of traditional Islamic religion to which has been joined a 20th century totalitarianism.

The Islamists, he argues, mask their narrow political agendas in an extreme right wing religious rhetoric but their game is power, not religious purity.

One of the most fascinating and informative parts of this study pivots on the difference between the Shi'i and Sunni expressions of Islam. This schism, largely unknown among westerners, is a vital phenomenon in the Muslim world and is based on the perception that the Shi'is ("partisans" of Ali) were shoved aside when it came time to select Mohammed's successor. The interlopers were the Sunnis ("exemplars"), that is to say those who supported Mohammed's "example."

The rancor and bitterness that has attended the religious feud between these two groups, says Duran, can be compared to the historical enmity between Judaism and Christianity. The author notes that many Sunnis are embarrassed by some Shi'ite holidays, especially the Ashura commemoration in which blood-drawing self-flagellation recalls the assassination of Ali.

Another very important contribution in this work is the section on "Jihad." Here as in virtually every other domain, Duran is meticulous in his exposition by showing the diverse nuances of the original Arabic. While contemporary Islamists use the term to designate a physical war against unbelievers (an expression of the "Dar al Harb," — the way of the sword), the author adduced verses from Islamic lore that suggest that "Jihad," had a higher religious resonance and was used to call the faithful to the ultimate purification of self, to a kind of moral rearmament. Duran reports, however, that Islamists deny the existence of such a statement — which has been linked to the Prophet himself.

In his section on the Koran, Duran uses some very powerful analogies to explain the unique role this sacred text plays in Islamic society. It is the final revelation imparted to Mohammed and is thus not a mere text subject to editorial scrutiny but the very incarnation of God himself.

The Arabic of the Koran is, for believers, a miracle of language and the fact that Mohammed himself was barely literate is proof for the faithful that only a divine power could have communicated such a magnificent message. The author, however, suggests that the literary power of the text is obvious only to those schooled in classical Arabic. As for the content of the Koran, Duran notes that, viewed from an external perspective, the Koran lacks stylistic unity and a sequential narrative. These lacunae have not, of course, prevented the faithful from devoting their lives to memorizing and chanting it.

One of the things they chant either literally or metaphorically is the claim that Muslims are the best of people, a superiority wrought through their "chosenness" for the last divine revelation. This assertion of special status, the author notes, is ironic considering that Jews are frequently pilloried for claiming to be the "chosen people."

Duran poignantly observes that in both Judaism and Islam the claim to election is based on the concept of *no-lesse oblige* and not privilege. He also notes that during the war in Bosnia many Muslims, suffering under bitter attack,

expressed the wish that they had been born into another religion, a sentiment that many Jews must have shared during the Holocaust.

Jews lived in the Arabian Peninsula during the period of Mohammed's rise and their intersecting with him occasioned both pain and joy. In the Duran scenario, Mohammed hoped that the Jews would be his partners in ridding paganism from pre-Islamic society. When they opted out of this enterprise, Muslims subjected Jews to vilification and eventually expulsion.

Some of the bitterness of the original tension is reflected in Koranic verses. But Duran notes that a statistical graph of references to Jews and Judaism in the Koran would show many more positive verses than negative ones. One of the reasons for this is the presence in Islamic law of the famous "Isra'iliyat," Midrashic and other elements of post-Biblical Jewish lore that Muslims adopted.

Duran observes that the use of this material stirs controversy to this day and major Islamic scholars will refer to the "Isra'iliyat" only when an anterior Muslim source is available.

On the general question of the fate of Jews under Islam historically, Duran treats very carefully: he suggests that Jews fared better under Muslims than under Christians but mediates the discussion by pointing to the phenomenon of the "Dhimmi," — the non-Muslim who was, depending on the period and the geography, either comfortable under Muslim hegemony (Jews in the Spanish Golden Age) or uncomfortable (Egypt and Tunisia in the 19th century).

So much hype has been ventilated in recent years about Islam's "tolerance" toward minorities, says Duran, that many Muslims find it difficult to believe, despite plentiful historical evidence, that "Dhimmitude," has any negative characteristics about it.

With regard to the Israeli-Arab dimension of the Jewish-Arab equation, the author deplores the transformation of what was originally a political and geographical feud into a religious war.

One of the best parts of his investigation deals with the current tendency among a

*Continued on next page*

## Mystery Person Do you know who's who?

- The Mystery Person founded and heads a firm.
- The Mystery Person has worked as a waiter, a painter and a farm laborer, but [his] chief intellectual interest is philosophy.
- The Mystery Person has lived under Nazi and communist regimes but has also criticized global capitalism.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

# Activity books for holidays make great gifts

Reviews by SYBIL KAPLAN

*The Chocolate Chip Challah Activity Books 1 and 2, written and illustrated by Lisa Rauchwerger, UAHC Press, \$6.95 each, Book 1 - 78 pp.; Book 2 - 80 pp.*

In 1999, Lisa Rauchwerger produced *Chocolate Chip Challah and Other Twists on the Jewish Holiday Table*, a cookbook for youngsters 5 to 11 and their parents. There were chapters on the holidays providing "a culinary journey through the Jewish year," made for kids with illustrated lists of utensils, cooking and baking words and information boxes.

Now here are two ideal

companions. Book 1 is "an interactive guide to Shabbat and the fall holidays." Book 2 is "an interactive guide to the winter, spring and summer holidays."

Ms. Rauchwerger is an artist specializing in papercuts, sculptures, ketubot, graphics, illustration and calligraphy—all visible in these books.

Each holiday is explored with creative activities to use your imagination. One will find vocabulary games, smiling fruits and vegetables, stickers, puzzles, pages to color, and many unique art projects. Among the more special ideas are forgivable-me-

grams to make and send for Yom Kippur; Torah trivia cards; an ad-lib Megillah to play; humorous Pesach mini-newspapers and more.

Book 2 includes even Rosh Chodesh.

This set, including the cookbook, would be a great gift for youngsters to use throughout the holiday year. These books are a real must for Jewish families, for Jewish youth leaders and for Jewish teachers to use in Sunday school and religious school classrooms.

*A Little Girl Named Miriam* by Dina Rosenfeld, HaChai, \$9.95 hardbound, 32 pp.

"Once upon a time in the land of Mitzrayim, there lived a little girl named Miriam who loved babies." So begins a tale that sounds like a Midrash about Miriam and her mother, Yocheved, who were told by the Pharaoh that they must not take care of babies, especially baby boys.

The story then proceeds about the birth of her brother, Moses, placing of Moses in the basket on the river and the rest of the familiar story. The difference is, the emphasis is on Miriam.

The book concludes with a note to parents and teachers about the sources. The book is intended for girls and boys, 2 to 5, and is meant to portray a heroine of the Torah for all to imitate. The text by Ms. Rosenfeld, author of more than a dozen children's books, and the illustrations by Ilene Winn-Lederer provide an attractive engaging book for young readers.

*Lemuel the Fool* by Myron Uhlberg, Peachtree, \$15.95 hardbound, 32 pp.,

"Once there was a man named Lemuel. He lived in a small fishing village by the sea." Lemuel was a dreamer who imagined an enchanted, magical city beyond the horizon to which he wanted to sail. Obsessed by his dream, he made himself a boat, he caught extra fish, which he salted and stored for his wife and son, and he set sail.

What happened when he was caught in a storm and knocked unconscious provides the remainder of the plot.

Sonya Lamut, an illustrator, painter and printmaker who has illustrated a prodigious number of children's books, provides colorful paintings.

The author, a retired businessman, based his story on

an Old World Jewish folk tale, inspired by his own grandparents, his grandmother who came from Russia and his grandfather who came from Hungary.

This Jewish folk tale is delightful for 4- to 8-year-olds and reminds one of the earlier stories of Chelm that make one laugh and hold so much fascination for young readers.

## Letters

**FREEDOM OF THE PRESS**—The Post and Opinion encourages readers to send letters. All letters to the editors should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: jpost@surf-ici.com. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

### Israel 'chosen' to be left out

Dear editor,

Is it a bit strange?

Might it even suggest a tiny bit of prejudice?

What?

The following fact:

In the United Nations membership list there are 188 member countries. Of these 188 members, 187 are officially eligible to serve on the Security Council, a very vital organization for the Security of Nations.

So, apparently, it's not too difficult for almost any kind of nation to get on to the Security Council—vital as its function. The United States has seven countries on its terrorism list. All seven of those countries, who are on the U.S. terrorism list, have nevertheless been taken in and are serving on the Security Council.

Repeating, then, this important fact—There are 188 members in the United Nations and 187 are on the Security Council, and only one of the 188 is declared ineligible to serve on the Security Council.

Which one?

The answer is: Israel.

Wonder why?

**Rabbi Harold P. Smith**  
1426 W. Birchwood Ave.  
Chicago, IL 60626

### Victims can't gain closure

Dear editor,

From the dictionary: Closure... to be impervious to... to shut out... to choke off... to constrict... to barricade... to bolt... to bar... to end.

All media today use "cas-

ily" the term Closure, originated as a term of settlement by a psychologist facing a relationship problem with a client. In addressing acts of violence, terrorism, deaths from incurable diseases some family members feel the need for "closure."

Jewish perspective brings words of opposition to closure. Words such as memory, to hold in thoughts, to treasure, to cherish, to recall, to not forget.

As I enter the synagogue I attend Saturday mornings I pass their "wall of remembrance." This wall lists names of past members whose lives are remembered during special holidays and yahrzeits. These members are brought to mind so that they are always to be remembered. Lights above their names are lit "in memory" on Sabbaths and holidays.

A neighbor seen recently in the senior complex in which I live asks me this very question. She speaks of the word "closure" used so frequently and says to me, "I'm the only member of a family taken by the Holocaust. So how can I ever forget? How can there be such a thing as closure regarding such serious loss?"

As she walks away I recall her at a memorial service on Yom Kippur, at that synagogue which we both attend.

In Jewish memorial there is no such abstraction as closure; there are only prayers of love and remembrance... addressing compassion and sharing; as well as the joy that comes from the beauty of the world around us. One's anguish over loss does not easily recede.

**Sally Tenner**  
Palm Desert, CA 92211

## Ages

Continued from prev. page small but growing number of Arab propagandists to deny the factuality of the Holocaust. Chapter and verse of this obscene material is exposed in Duran's book and it does not make for pleasant reading.

Duran's take on the subject is very important because he argues strenuously that Muslims should be the last people to attack the veracity of the Holocaust because they have been subjected to similar attacks on their persons. In this context Duran alludes with praise to Jews who protested bitterly the depredations visited upon Muslims in Bosnia during the war in the 1990s. Duran argues persuasively that Koranic dictates require respect for all religious institutions.

"The Arab-Israeli conflict over Palestine," he writes, "is no excuse for Muslims to adopt an attitude of indifference with regard to the enormity of the Holocaust."

Khalid Duran's comparison of Judaism and Islam is bound to be an important, if controversial, source for any future dialogue between the two religions. It is important because the author has ex-

haustively explored the interstices of Islamic thought, explicated the original Arabic in which many of its ideas are framed and navigated expertly the diverse forms of Islam that exist in its transitional configuration.

His book, however, will be controversial because Duran has violated a principle that should animate discussions of religion—that one must deal with the religion under scrutiny always in terms of the highest common denominator, never the lowest. The fact that this book has been written by a Muslim scholar should insulate the reader from such a distorted view of Islam. Yet Duran's portrait of Islam tends to concentrate on some of the lowest common denominators.

There seems to be a disproportionate focus on the terrorist mischief among Muslims and not enough on the sublime thinking of Muslim philosophers, physicians, poets and scientists. In the author's defense, it could be equally said that he has written the truth as he saw it.

*Arnold Ages, a professor at the University of Waterloo (Ontario) can be reached at sages@interlog.com*

## Neusner

Continued from page 16

ner, with indices and required points of clarification throughout. Each "chapter" (rather: topic) is lucidly introduced, so there can be no doubt as to the point. Whether Soloveitchik served himself well in not doing the work of presenting his thought in a systematic way, as a structure

of ideas of a cogent and a proportionate character is another matter.

Those who do not confuse obscurity with profundity or erudition with intellectual acumen will likewise be perplexed. But as guides, Shatz and Wolowelsky could not have done a better job.

# Book Reviews

## Soloveitchik: better to have heard than read him

Review by JACOB NEUSNER

Joseph B. Soloveitchik, *Family Redeemed. Essays on Family Relationships*. Edited by David Shatz and Joel B. Wolowelsky. Meotzar Horav. Selected writings of Rabbi Joseph B. Soloveitchik, volume one. New York, 2001: Toras HaRav Foundation, Suite 970, 425 Park Avenue, NYC NY 10022. 207 pp.

Joseph B. Soloveitchik, 1903-1993, the luminary of integrationist Orthodox Judaism centered on Yeshiva University, talked a lot but wrote little more than notes and random observations on this and that.

In the tradition of the orally-formulated and orally-transmitted Torah... Scripture as expounded by the Rabbinic sages in the chain of tradition from Sinai—that Judaism embodies, he spoke a lot but published very little. Also in an ancient academic tradition, his disciples in his advanced Talmud classes at Yeshiva University rabbinical school or in great public assemblies on various occasions took notes, recorded his class, preserved his public addresses, and so attempted to preserve his Torah.

He himself left notes and unpublished manuscripts, basis for his public addresses. But transcriptions of addresses rarely yield crafted essays and well-constructed propositions, argument,

analysis, evidence, such that readers can follow. Not only so, but an intellectual tradition focused on ad hoc exegesis and episodic observations, not on mighty system-building, produces effective commentaries, not compelling, fully-realized books.

Whether or not a public intellectual of considerable political proportions, exercising wide influence in a religious organization but little beyond its boundaries, can address a broader audience such as books reach remains to be debated. But evidence that he can is not forthcoming from the pages of this unfortunate compilation of this and that, nearly-random aperçus not composed into anything resembling a sustained and systematic book.

*Family Redeemed* contains no thread of argument. It works out no sustaining proposition. The prose is heavy and lifeless, lacking the man's voice to give it life.

In his private realm of discourse, Soloveitchik resorted to weird neologisms, e.g., man-natura vs. man-persona, immediately translated with no clear evidence that the neologism serves any purpose beyond intimidating the reader; or two theories of the institution of marriage, one "transeunt," that is, outer-directed, the other "immanent,"

inner directed. How in the world did we say these perfectly simple things before?

But the dense verbiage conceals no proposition, no argument, no coherent unfolding exposition, just a sequence of thoughts. And that means the reader is denied what made the materials work well orally—vast audiences treasured every word—and persuaded the editors and foundations to preserve every last word—the man's charisma, not his powers of clear and persuasive exposition and persuasion. These, I think, were exhibited to full advantage in his public addresses.

In writing, he emerges as a learned homiletician—not a writer at all, and certainly no builder of systematic expositions, let alone systems of thought, of which, in these pages, there is none.

That is not to suggest there is nothing of enduring interest in his homilies, addresses, sermons, little writings. He treats important subjects and finds interesting things to say about them. He treats Adam and Eve, Marriage, the Redemption of Sexual Life, Parenthood: Natural and Redeemed, Honor and Fear of Parents, Torah and shekhinah [divine presence].

A very close reading of passages of Scripture yields interesting observations. For Adam and Eve he explains that he plans "to begin to formulate...a philosophy of man. Yet the frame of reference we will employ will be a scriptural one. We will avail ourselves of biblical hermeneutics or interpretation and try to detect the spiritual message contained in both what has been unequivocally stated in the text and what has been omitted and concealed. What I want to achieve is an understanding on our part that the Bible is not just a book of the past. It is far more than that it is the book of the present and future. In all times, in all periods, in crisis as well as in success, man may find his problems and anxieties defined in this Book of Books."

No biblically-founded theology will complain at that proposition. But how does it work out? An exemplary case of the exegesis in play (one can hardly call it a realization of hermeneutics) is in the fol-

lowing:

[Referring to the creation-narrative of Genesis Two:] After Adam's appearance, God was not concerned with his aloneness. Instead the Torah tells us about something new, the Paradise. Then, suddenly, after it has reached the event of man being enjoyed from eating from the tree of knowledge, it interrupts the continuous tale and picks up another thread, namely, man's loneliness and god's decision to provide him a helper. However, the Torah does not proceed directly to tell us about the creation of Eve. Instead, while departing from its recording of the events leading to the act of creation, the Torah reports another event, Adam's naming of the animals and birds. After having narrated this event, the Torah resumes the narration about the creation of Eve. Apparently, the story can be told only in this fashion. It is one story. The planting of Paradise, the command, and the naming of the animals are relevant events which cast a light upon and are relevant to the creation of Eve. The Torah had to tell us the story of the creation of woman in installments, advising us about other events that happened which are indispensable for understanding the drama of man (p. 5-6)."

This exposition captures the flavor of the whole. Soloveitchik chooses not to expound his theology of matters but rather to tease his points out of an acute reading of the text of Scripture. That is in the manner of Talmudic exegesis of the texts of the law. It yields a result of interest only for those who will find the exegetical premises plausible and the method compelling.

Thus we must read the dual Creation-stories, of Gen. 1 and Gen. 2, respectively, as a unity, available for the various disjunctions and secondary developments of a single main point that Soloveitchik then imputes. Thus the first story yields man as part of nature:

"Man and beast share equally in the same biology, physiology, and pathology...The break with naturalness and functional, biological immediacy comes

to full expression in the second chapter, which contains the story of man as a unique being in whom the potential called Imago Dei is involved in the process of realization, in whom the element of distinctiveness is about to become an actuality..." and so forth.

It is difficult for an outsider to explain why the mode of thought, exposition, and argument that governs here—episodic and inert—has been chosen in preference to a more readily Western, philosophical approach to the active, aggressive presentation of propositions and arguments and evidence.

Why Soloveitchik does not establish his frame of reference—the criteria of evidentiary truth and relevance to a stated proposition—and allow his readers to follow him as he makes his case, but rather insists upon an oracular tone of declaring truth, however, is clear. It is how Moses taught Torah. And in context, it all works: it is how Soloveitchik was received as master of Torah-teaching.

In the tradition of Sinai, this is how revelation takes place. And in that same tradition, the disciples do not engage with the argument and entertain the proposition. They write it all down and preserve it for posterity: truth declared, not discovered. That is all that is expected of them: assent to, transcription of truth. That is why it would be difficult to present a more stark contrast between the Western and the Talmudic intellectual traditions, between Athens and Jerusalem, than in these pages—if, indeed, Jerusalem is truly realized here.

But none who knows even a bit of the Talmud can doubt, the form is realized, even though the substance of the Talmud's clear and compelling, irresistible thought and argument may not be.

How well are the notes and tape recordings presented? I think, superlatively. The editors certainly have served Soloveitchik well in their presentation of his minutes. The preface and introduction could not be improved upon for clarity and accessibility. They have presented the text in a clear and accessible manner.

Continued on page 15

## Subscribe to The Jewish Post & Opinion

*The only national Jewish weekly!*

Send to:

Jewish Post and Opinion  
238 S. Meridian St., Suite 502  
Indianapolis, IN 46225

- ☐ 3 years — \$91 (Save \$17)
- ☐ 2 years — \$63 (Save \$9)
- ☐ 1 year — \$36

(Outside USA, payment must be in U.S. funds and you must add US\$10.)

Name

Address

City  State  Zip